

Arthur Miall
18 Bowdrie Street

THE
Nonconformist.

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXIII.—NEW SERIES, No. 937.]

LONDON: WEDNESDAY, OCT. 14, 1863.

PRICE { UNSTAMPED .. 5d.
STAMPED 6d.

ABBEY-ROAD CHAPEL BAZAAR
POSTPONED until the 1st and 2nd of DECEMBER.

PARIS CONGREGATIONAL CHAPEL,
23, RUE ROYALE, NEAR THE MADELEINE.

Divine Service, Lord's Day, 11 a.m., and 7.30 p.m.
Tuesday Evenings at 7.30 p.m.

DONATIONS and SUBSCRIPTIONS received by
ROBERT ASHTON, Secretary.
Congregational Library.

OPENING of NEW STEPNEY
MEETING HOUSE.

The NEW STEPNEY MEETING HOUSE will be OPENED
for DIVINE WORSHIP on THURSDAY, Oct. 22, 1863.

The Rev. THOMAS BINNEY will Preach (p.v.) in the
Morning; Service to commence at Twelve o'clock.

The Rev. SAMUEL MARTIN will Preach (p.v.) in the
Evening; Service to commence at Seven o'clock.

A Cold Collation will be provided in the Sunday School-
rooms immediately after the Morning Service.

JOSEPH CRANE, Esq., in the Chair.

On the following SUNDAY, Oct. 25, the Services will be as
follows:—

11 A.M.—Sermon by the Rev. GEORGE SMITH.

3 P.M.—Sermon to Children by the Rev. JOHN KEN-
NEDY, M.A.

6.30 P.M.—Sermon by the Rev. JOHN MACFARLANE,
LL.D.

Collections will be made at all these Services on behalf of
the Building Fund.

Stepney Meeting House is within seven minutes walk of the
Stepney Railway Station by Commercial-road and Portland-
street, and within the same distance of the Mile-end-road by
Stepney-green and Garden street.

YOUNG MEN'S CHRISTIAN
ASSOCIATION.

The NINETEENTH COURSE of LECTURES to
YOUNG MEN will be delivered (p.v.) in EXETER HALL,
on the following TUESDAY EVENINGS, at Eight o'clock:—

November 17th, 1863—Professor RICHARD OWEN, D.C.L.,
F.R.S., Superintendent of the Departments of Natural History,
British Museum. "On Some Instances of the Power of God, as
manifested in His Animal Creation."

November 24th—Rev. WILLIAM LANDELS, of the Dio-
rama Chapel, Regent's-park. "Edward Irving."

December 1st—Rev. ALEXANDER RALEIGH, of Har-
court Chapel, Canonbury. "Poverty, Competence, and
Wealth."

December 8th—Rev. FRANCIS J. SHARR, Wesleyan
Methodist Minister, Westminster. "An Evening with the
Church Fathers and Early Christians."

December 15th—Rev. EDWARD GARBETT, M.A., Incum-
ent of Christ Church, Surbiton-hill, and Boyle Lecturer
1861—3, "Calvin."

December 22nd—Rev. HENRY ALLON, of Union Chapel,
Islington. "Palms of the Reformation—Lutheran, Calvin-
istic, English" (with Illustrations). A Sequel to the
Lecture on "Church Song" of 1860. By special request of the
Committee.

January 12th, 1864—"Rev. JOHN CUMMING, D.D., of the
National Scotch Church, London. "Israel in Egypt—Monu-
mental Testimonies to the Pentateuch."

January 19th—Rev. MARMADUKE C. OSBORN, Wes-
leyan Methodist Minister, Liverpool. "Missions and Mis-
sionaries of the Last Half-Century."

January 26th—Rev. JONATHAN MAKEPEACE, Baptist
Minister, Bradford, late Missionary in Northern India. "The
Bible in India."

February 2nd—Rev. A. K. H. BOYD, M.A., Minister of St.
Bernard's, Edinburgh; Author of "The Recreations of a
Country Parson," &c., &c. "The Practical Service of Imper-
fect Means."

February 9th—Rev. EMILIUS BAYLEY, B.D., Rector of
St. George's, Bloomsbury. "Some of the Battles of the Bible,
viewed in connection with the Physical Geography of Palae-
stine."

February 16th—ANNUAL MEETING.

TICKETS FOR THE COURSE ONLY—For Numbered Stalls,
10s. 6d. each; Central Seats, 5s.; Reserved Platform, 5s.;
Area and Western Gallery, 3s.; Platform, 2s.; may be had of

Nisbet and Co., 21, Berners-street, Oxford-street.

Bull's Library, 19, Holles-street, Cavendish-square.

Dalton, Cockspur-street.

Westerton, Knightsbridge.

Waters, 44, Westbourne-grove.

Boddington's Library, 1, Devonshire-terrace, Notting-hill-
gate.

W. Tweedie, 337, Strand.

Warren Hall and Co., 10, Cambridge-terrace, Camden-road.

Starling, 97, Upper-street, Islington.

Alvey, 67, Newington Causeway.

The Book Society, 19, Paternoster-row.

Williams and Lloyd, 29, Moorgate-street.

Bennett, 5, Bishopsgate-street Without; and at

The Offices of the Association, 165, Aldersgate-street, City.

W. EDWYN SHIPTON, Secretary.

**HARMONIUMS for CHAPELS and PRI-
VATE USE.**—Ministers, Deacons, and the Public, are
invited to inspect the NEW HARMONIUMS, now greatly
patronised on account of their organ-like quality of tone, at G.
CARR'S First-floor, 77, Cheapside. Several Second-hand
Instruments by Alexandra, &c., very cheap.

ENGLAND and AMERICA.

A LECTURE on the AMERICAN QUESTION will be
delivered by the Rev. HENRY WARD BEECHER, of
Brooklyn, New York, in EXETER HALL, on TUESDAY
EVENING, October 20, 1863, under the auspices of the
EMANCIPATION SOCIETY, and the London Committee of
Correspondence on American Affairs.

Chair to be taken at Seven o'clock precisely.

Reserved seat tickets, price 1s. each, may be obtained at the
Emancipation Society's offices, 65, Fleet-street; of Mr. Beal,
209, Piccadilly; Mr. Westerton, Knightsbridge; Mr. Goddard,
54, Great Portland-street; Mr. Tweedie, 337, Strand; Mr.
Caudwell, 335, Strand; Mr. Bennett, No. 5, Bishopsgate-
street without; Mr. Ashton, 97, City-road; Mr. Snow, 35,
Paternoster-row; Messrs. Ford and Son, 179, Upper-street,
Islington; Mr. Jones, 12, Eversholt street, Camden-town; Mr.
A. Seale, 5, Portland-place, Circus-road, St. John's-wood; Mr.
Spalding, stationer, High-street, Notting-hill; Mr. Kirby,
bookseller, Whitechapel.

MEMORIAL CHURCH,
ADELAIDE, SOUTH AUSTRALIA.

One of the first ministers sent out by the Colonial Mis-
sionary Society—the first of any appointed to Australia—was
the Rev. T. Q. Stow, who proceeded to Adelaide soon after
the establishment of that colony. After labouring with inde-
fatigable zeal for more than a quarter of a century, and
through the Divine blessing, with distinguished success, he was
called to his heavenly rest in the early part of last year. The
respect for his character and the appreciation of his services,
entertained by those whom he officially represented, will be
best seen in the light of the following document:—

"Resolution of the Committee of the Colonial Missionary
Society on receiving the intelligence of the death of the Rev.
T. Q. Stow, of Adelaide, South Australia.

"That this Committee cannot receive the account of the
decease of their late friend but with feelings of deep sorrow,
though that sorrow is much mitigated by the pleasing remem-
brance of his many virtues, and a grateful sense of his eminent
services in the cause of Christ. They recall the fact that the
settlement of the colony of South Australia was among the
events which led to the formation of the Colonial Missionary
Society, and that Mr. Stow was one of the first of their agents
who went forth to the work for which it was established. They
remember with a mournful satisfaction the privations he
endured and the toils he underwent at the commencement of
his Mission, and they bless God for the abundant success with
which his efforts were ultimately crowned. His character and
abilities recommended him to their confidence at first, and his
prudence, wisdom, activity, and zeal, secured its continuance
to the end. Through his instrumentality many churches were
established, and many ministers introduced into spheres of
usefulness, while by his able advocacy of the distinctive prin-
ciple of Evangelical Nonconformity—the dependence of religion
on Christian willingness—he was enabled, in combination with
sympathising associates, to secure its separation in South
Australia from every form of State-aid. As a Christian man
he was distinguished by the spirit of devotion and by eminent
purity of life. As a minister of the Gospel he was earnest and
disinterested, and was honoured by the Master whom he
loved and served by many tokens of His gracious approval.
His name is interwoven with the early religious history of the
land of his adoption, and will be held by posterity in lasting
remembrance.

"Unforeseen circumstances having delayed this expression
of the feelings and sentiments of the Committee, they feel
constrained to record the devout satisfaction with which they
have seen the account of the funeral solemnities, showing, as
they did, the respect paid to the character of the deceased by
all denominations of Christians, and by all classes of the com-
munity. Mr. Stow's life was a public benefit, and his removal
has been mourned as a public loss. The Committee rejoice in
the oblivion of past differences, the expression of a common
brotherhood, and the recognition of personal worth, which
were so strikingly manifested by the manner in which the
remains of their friend were attended to the tomb. To the
bereaved family, and especially to the mourning widow of the
deceased, the Committee would convey the heartfelt expression
of their Christian sympathy, praying that they may be sup-
ported under their great trial by the consolatory influences of
the Divine Comforter, and by the 'blessed hope' of ultimate
reunion with the departed and with each other in that better
land where those 'who have fallen asleep in Christ' are 'in
joy and felicity.'"

To this just and touching tribute nothing need be added.
The object of this paper is to state that the chapel in which
Mr. Stow officiated, in Freeman-street, Adelaide, though one
of the most important of its public buildings when first
erected, has long ceased to be sufficient for the growing re-
quirements of the congregation, or adequately to represent the
religious body of which it may be described, in colonial lan-
guage, as the Mother Church. It has been determined, there-
fore, by the friends in Adelaide to build a new place of worship
at once to meet the demand for enlarged accommodation, and
to honour the memory of the Father and Founder of the Con-
gregational Denomination in South Australia. Such is the
double purpose of the projected Stow Memorial Church. The
undersigned had the privilege of appealing to his co-religionists
in this country on behalf of the first building, and of obtaining
for it a considerable sum. Although the greater number of
those who at that time felt a personal interest in the deceased,
have, like himself, "fallen asleep," it is hoped that there are
yet many who will deem it an honour to aid in this appro-
priate tribute to his services. "The memory of the just is
blessed." "The righteous shall be held in everlasting remem-
brance." Without the proposed "memorial," indeed, these
Divine sayings will be realised and illustrated in respect to
Mr. Stow in the land of his adoption; but it cannot be im-
proper in itself, and it will not be without many beneficial
results, for the reverence and affection of the living to raise a
monument to the usefulness of the dead. This would be true
of a tablet or a tomb; it is emphatically so, when what is pro-
jected will increase the power and multiply the activities of
that community for which the deceased lived and laboured.

This appeal is respectfully urged on those friends to whom
it will be submitted. The undersigned will be happy to

receive and take charge of any contributions that may be sent
to him. T. BINNEY.

Upper Clapton, London, N.E., and Congregational
Library, Finsbury, London, E.C.

N.B.—Although this appeal is drawn up and sent by the
writer in his personal capacity, he begs to state that Alexander
Hay, Esq., of Adelaide, now in this country; J. Spicer and J.
K. Welch, Esq., of London, have consented to audit and
transmit the contributions. "Avoiding this, that no man should
blame us in this abundance which is administered by us; provid-
ing for honest things, not only in the sight of the Lord, but also in
the sight of men."—1 Cor. viii. 20, 21.
June, 1863.

	£	s.	d.
A. Hay, Esq.	400	0	0
Mrs. Hay	100	0	0
By the Rev. T. Binney	50	0	0
Rev. T. Binney (personal)	5	0	0
Mrs. Binney	3	0	0
J. R. Mills, Esq., M.P.	25	0	0
Samuel Morley, Esq.	25	0	0
James Spicer, Esq.	10	0	0
J. K. Welch, Esq.	10	0	0
H. Rutt, Esq.	10	0	0
William Piper, Esq.	7	7	0
George Hadfield, Esq., M.P.	25	0	0
Sir F. Crossley, Bart., M.P.	10	0	0
Jer. Colman, Esq.	10	0	0
Thomas Barnes, Esq., M.P.	30	0	0
Rev. W. Swan	5	0	0
John Crossley, Esq.	10	0	0
Thomas Spalding, Esq.	5	5	0
William Somerville, Esq.	10	0	0
J. B. White, Esq.	10	0	0
Ed. Baxter, Esq.	5	0	0
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A. L. Elder, Esq.	25	0	0
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The AUTUMNAL ELECTION of this Charity will occur on
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The Board have much pleasure in announcing the numbers
for Election to be the same as in April last, viz, TWENTY-
FIVE for the ordinary period of FIVE YEARS, and FIVE for
Re-election for life.

The Board are greatly encouraged by the generous support
of the public, and hope that the subscriptions will shortly
justify them in advancing on this number. The debt on the
building has been reduced from 20,000l. to 9,000l., and this
they trust, by a special effort during the ensuing year, entirely
to liquidate.

The Board have confidence that all the friends of this noble
institution will join with them in accomplishing this very
desirable object, and that the time will soon come when,
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long list of afflicted applicants.

There are nearly 300 children in the Asylum. A large num-
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Pamphlets, illustrating the working of the charity, and cards
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additional vote for every additional half guinea. A life sub-
scriber has one vote for life for five guineas, and an additional
vote for life for every additional five guineas.

JOHN CONOLLY, M.D., D.C.L., Hon. Secretary.

WILLIAM NICHOLAS, Secretary.

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whose Law Studies would be carefully superintended.
Arrangements might be made for residence in a family if
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Address, R., care of Mr. Kelly, News Agent, Gray's Inn, W.C.

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Apply to Roger Mill, 241, Upper-street, Islington.
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TO DRAPERS.—WANTED, by a YOUNG MAN, respectably connected, between Twenty and Twenty-one, a SITUATION in a good House of Business. Apply, G. S., 11, South-street, Worthing.

HOUSEKEEPER WANTED.—A thoroughly trustworthy PERSON, between 31 and 45, who would take a Mother's interest in Four Young Children, and Superintend A Widower's Home, 36 hours' ride from London.

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Re **THOMAS FREDERICK BEALE**, Esq., Deceased. **FIRST-CLASS 5 per Cent. DEBENTURE** for SALE.—1,000l., or any portion thereof, of 5 per Cent. Consolidated Debenture Stock of the ACCIDENTAL DEATH INSURANCE COMPANY (empowered by special Acts of Parliament), with coupons, and transferable in any fractional amount, will be sold at 5 per Cent. premium for immediate cash.

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References to the Rev. C. Vince, Birmingham; the Rev. I. Duxsey, Edmonton; W. Johnson, Esq., Banbury; and Parents in all the midland counties.

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Amount of Profit of the five years ending 20th November, 1862, now in course of Division amongst the Assured £531,965 3 4

Making the total Profit divided £1,227,258 5 3

INSTANCES OF REDUCTIONS IN PREMIUMS.

Date of Policy.	Age	Sum Assured.	Original Premium.	Premium now Payable.	Reduction per Cent.
October, 1836	49	1,000	£ s. d. 43 11 8	£ s. d. 0 7 10	99
March, 1840	48	200	8 10 4	1 19 4	77
January, 1839	36	1,000	29 10 0	10 12 8	64
December, 1850	58	2,000	126 0 0	64 6 8	49
January, 1852	35	500	14 11 8	9 2 8	37½
January, 1859	49	3,000	132 0 0	98 7 10	25½

The following are a few of the instances wherein the Premiums have become extinct, and Annuities for the next five years granted in addition:—

Date of Policy.	Age.	Sum Assured.	Original Premium now extinct.	Annuity Payable.
April, 1836	54	1,000	£ s. d. 52 0 0	£ s. d. 8 3 8
August, 1836	56	500	29 3 4	9 1 3
August, 1837	60	2,000	135 3 4	75 6 8
March, 1842	61	500	32 19 2	1 17 4

Amount of Claims Paid 1,291,062 18 4
Gross Annual Income 374,843 9 1
Accumulated Fund 2,200,426 3 4

Members whose premiums fall due on the 1st October are reminded that the same must be paid within thirty days from that date.

The prospectus and every information may be had on application. Sept. 30, 1863. JOSEPH MARSH, Secretary.

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Ecclesiastical Affairs.

ARCHBISHOP WHATELY.

RICHARD WHATELY, Archbishop of Dublin, is dead. At the ripe age of seventy-seven he has been gathered to his fathers. A good man—a man of liberal mind—a man of decided ability and of thorough culture—he was yet, as a public man, one who sadly disappointed the expectations of his earlier friends and admirers. As Principal of St. Alban's Hall, Oxford, he was perhaps overrated—a not unusual circumstance whenever real intellectual power forces for itself a way through the thick incrustation of prejudice by which it is overlaid. Dr. Whately's superb common sense could not brook the narrow limitations within which priestly conceit would have confined it. It rebelled against High-Church absurdities. It took some of the ecclesiastical errors of the day by the throat, and throttled them without mercy. Church reformers rejoiced in the belief that "a Daniel" had "come to judgment," and his appointment to the archiepiscopal throne of Dublin, as the supreme officer of the most anomalous institution in Europe, was hailed as an augury of a practical change which would adapt it, as soon and as completely as might be, to the demands of the severest logic and the most incorruptible integrity. The result, however, left their anticipation ungratified.

The truth is, the good Archbishop was not a man of lofty moral stature. He was not possessed by a commanding spirit and purpose. He did not want courage of a somewhat inferior order—he knew how to say "No," even at some sacrifice to himself. He was not without combativeness. He, undoubtedly, meant to bear himself honestly. His life answered, on the whole, to his conscience. But then his conscience never felt the burden of a prophetic responsibility—was never rapt beyond the sphere of his own intellectual judgment—never experienced that *afflatus* under the influence of which the soul simply listens, believes, and obeys. Dr. Whately's principles were dug from a genuine quarry, were logically tested, were symmetrically chiselled into shape, were artistically put together—but the design which he accepted, and upon which he built, was a design handed over to him by the genius of the age, not struck out and fashioned by his own. He was a clear-sighted and single-hearted servant of the times, who made the best and the most of his commission, but who had not a purpose beyond it. He took for granted his primary obligations—would not allow himself to question their authority, placed at their feet all his qualifications, and, working with industry, honesty, and earnestness, in subordination to a rule which he was content to receive on trust, he distinguished himself, but left the Church over which he presided very much as he had found it.

The late Archbishop of Dublin was, perhaps, one of the most striking illustrations that public life in modern times can present of the marvellous power of an established system to mould to

itself a sincere and able mind, by those very influences which in all other matters the same mind rejects as illegitimate. All his abstract conclusions condemned his actual position. He knew better than most men of his day the imperative claims of Truth. He pleaded for them with logical discrimination, with singular felicity of illustration, and with evident earnestness of spirit—but there was a large breadth of thought over which he seemed to consider that his teachings were not to be regarded. The man who penned the "Kingdom of Christ," and who sat in the archiepiscopal chair of the Irish Church, might not be insincere; but no one can deny that his official position was a practical disclaimer of all the doctrines he had advanced. In this respect he resembled the Whigs to whose political school he belonged, and to whose patronage he owed his elevation to the bench. He was to the Church what Earl Russell has been to the State. He was wont to insist upon the largest, the most generous, the most incontestible principles, as against any actual or anticipated antagonism; but he was also unprepared to apply them within limits which he had taken up as a fixed position for himself. He saw not the recoil of his own arguments, but it was because he never could be induced to look in the direction where it might have been seen. Having trampled down sound reason, and thereby gained a superior standing, he said, "Let us have no more of this," and produced irrefragable arguments why sound reason should not be trampled down. The very place on which his feet stood condemned the doctrines which his tongue pronounced. He was a living contradiction of his own theory. He accepted for his own Church precisely that aid which he set forth in his writings as placing Truth at a disadvantage.

The pure, disinterested, beautiful life of Dr. Whately not only indisposes but peremptorily forbids our imputing to him any conscious insincerity. Nevertheless, that same life is a riddle to us, the key to which can only be found in the mysterious depths of human nature. That a man of enviable gifts and high culture should reach conclusions to which we are unable to see our way, is no marvel to us. But that having employed those gifts and availed himself of that culture to prove that such conclusions are untrustworthy, unreasonable, unchristian, and yet to act upon them in the highest relations of life as if they were the reverse, confounds all the landmarks by which we have been in the habit of distinguishing right from wrong. Dr. Whately's lucid exposition of the spiritual nature of Christ's kingdom, is, from first to last, a demonstration of the folly and impiety of resorting to material force for the promotion of Divine truth—and yet it would be difficult to define wherein the essential difference between a State-Church and other Churches consists, unless it be in the resort by the former to those very agencies which the Archbishop's line of argument utterly condemns. And if, in any part of the world, any Church professing to be of Christ, leans for its very existence upon the power of the sword, it is the Irish Church of which Richard Whately was the ecclesiastical head.

The time is close at hand when this sort of inconsistency will be impossible, save as it may chance to be associated with moral duplicity. The Archbishop was once somewhat in advance of his age—but the age has progressed, and he has stood still. He built his public life upon a basis which the intellect and judgment of his youth accepted without examination as sound and trustworthy—and, on the whole, it has been a useful life. He and his contemporaries may be pardoned for having assumed as incontrovertible that which had scarcely been seriously controverted, and for being disinclined, in after times, to take the lamp of truth the flame of which they studied to keep bright, down to the foundations of that system with which they had identified themselves and their plans. But the generation is passing, or has already passed away, to which this kind of self-delusion is practicable. We have seen the last of our Whatelys. The

altered character of the times forbids a succession of like-minded men. Henceforth his principles must be applied wherever they will apply, or be summarily rejected. The conquest of the intellect, at least where religious truth is concerned, is always followed in due time by the subordination of the conscience. The first step is to know the Master's will—the next to do it. "The times of ignorance God winks at—but now commandeth all men everywhere to repent."

ECCLIASTICAL NOTES.

THE Church newspapers have been filled during the last two or three months with the Burial Controversy, and we have had occasion, more than once, to remark on the admirable manner in which this controversy has been conducted. It has been pleasant, at last, to find that consciences have been touched, and that there is a jealousy concerning the public reputation of the ministers of the Christian religion. For how many years had it been said that clergymen did no violence whatever to their convictions when they used the Burial Service over the remains of a notoriously bad man! How many theories, excuses, and explanations have been invented to explain away the difficulty in which they have been placed!—what anger there has been when the words of the Prayer-book have been placed before them!—what fury there was last year when their conduct was contrasted with that of the Two Thousand! And now, every one is seeking to devise some means of escape from his immoral and demoralising position.

The most inexpedient and most inconsiderate thing that could be done in this case would be to taunt the clergy of the Establishment with their remarkable inconsistency. Rather let us, from the bottom of our hearts, express our gratification at the revival amongst them of a true conscientious feeling. Let us be thankful that our many words have, after all, not been spoken in vain. Let us honour them because they are trying to do what the Two Thousand tried to do—and failing, left the Church. Let us take encouragement to rebuke, warn, and expostulate in other matters. Who, two years ago, could have expected to see, all through the kingdom, an earnest desire for such a settlement of this question that there may be no further occasion for scandal? The Burial difficulty settled, there may be a desire to remove other rocks of offence, and at last the eye may be opened to see the iniquity of the greatest scandal of all.

Tenderly, therefore, dear reader, tenderly let us judge them, doing all we can to smooth the way to a return to rectitude of life as well as of purpose. But we must be discriminating even in our charities, and there will be times when a bold rebuke and exposure will be better than a kind look or a soft word. We take it that the Whitby burial case gives occasion for such discrimination. Why we think so will presently appear.

We are informed, on the authority of a correspondent of the *Guardian* newspaper, that there recently died at Whitby, in a fit of drunkenness, a fisherman of notoriously bad life. The incumbent of the parish was called upon to bury this man. He hesitated—we hope not for the first time in his history. It would seem that he cast about for a means of escape from his difficulty, and he found one, or thought that he had found one. The expedient was to bury the body in unconsecrated ground—that is to say, in the ground set apart for "infidels and Dissenters," where no true Churchman had been buried, and around which no holy bishop had perambulated—the earthly Gehenna of Whitby.

How had the vicar arrived at the conclusion that he could save his conscience in this way? Very easily; because, by burying the corpse in unconsecrated ground, he would not be obliged to read the Burial Service over it. But, look at the position in which this act would have placed him. In the first

place, a Church of England clergyman has no legal right to bury a corpse in any but consecrated ground; in the second place, if he should bury a corpse in such a place he becomes, for the time, a Dissenting minister; and, in the third place, he insults all the parishioners who do not believe in consecration, by telling them, in this act, that their place of burial is fit for only drunkards and men of unholy life and unholy death.

But there is in Whitby a Burial Board which has control over the cemetery, both consecrated and unconsecrated. We are not acquainted with their deliberations on this question, but only with the result. Whether they thought that a vicar should be bound by the law,—whether they considered it a little too strong an assumption that a man should be able to throw off, as he pleased and when he pleased, the obligations of his position, so that, ecclesiastically, he might be able to “run with the hare and hold with the hounds” we know not; we only know that they refused to give the vicar permission to bury in the unconsecrated ground. They were placed, in fact, in the most difficult position of either party, for, if they had given this permission, how could they, with any grace, have refused to allow a Dissenting minister to bury a corpse in the consecrated ground?

It was a new and, no doubt, a very painful case, and the community of all Whitby was aroused to see how it would be settled. The day of burial came. Corpse and mourners appeared in the ground, and with them a large crowd, “looking out,” we are told, “for a scene”—but no clergyman. The Rev. Mr. Keane had quietly shirked his legal duty. There was a pause. The people waited in silent expectation. A quarter of an hour passed, and then a Primitive Methodist minister stepped forward, and conducted, on the Dissenters' side of the cemetery, an appropriate service, and the body was then laid in the consecrated ground which had been prepared for its reception.

And now, what do you think is the comment on this case? What would you expect? Would you expect a round abuse of Dissenters and a sarcasm on their places of burial? Would you expect a jeremiad on the “cruel” position in which the incumbent was placed? Would you expect a fling at “political Dissenters” and their “factitious grievances”? Would you expect the legal Burial Board to be insulted by being told that they are a “questionable and anomalous body”? This would certainly be strange interest to get out of such capital, but this is the interest which the Churchmen of Whitby are nevertheless endeavouring to make; and this is the return which the Primitive Methodist minister gets for doing the duty which the incumbent had not the conscience to perform or the courage openly to refuse to perform. Violating his vow—breaking the law—creating strong local excitement—placing bereaved relatives in the most painful position in which they could be placed,—all these are things to create sympathy; but the fact that the duty of his office was performed for him by another, and that his parishioners did not choose to follow him in his illegal course, is made an occasion for wholesale vituperation.

We wish not to be misunderstood. Every man is to be honoured for refusing to violate his conscience; but the Incumbent of Whitby has voluntarily placed himself in, and voluntarily retains, a position, connected with which are certain legal duties. Amongst these duties is that of the burial of the dead. He would not have been nominated to his office if he had said that he should perform this duty only when it pleased him. He took his vow without reservation, and he receives his emoluments for the discharge of this amongst other parochial duties. If he cannot perform this duty—if he disapproves of the Burial Service—there is only one course open to him as an honest man, and that is, to resign. This is what others—the Rev. Baptist Noel, Canon Wodehouse, the Rev. Christopher Neville, and, only this week, the Rev. Mr. Leeder, of Eccles, near Manchester, have done—and are honoured by both the Church and the world for so doing. Mr. Keane, not having done this, has laid himself open to a prosecution. We are sorry for him; but we cannot say a word to stay the hand of the prosecutors. When Dissenting ministers and mourners are brought, at the instance of clergymen, before magistrates for singing a Christian hymn at a burial in a parish churchyard, and convicted and fined, as common brawlers, for so doing, we can express no wonder that they should call in the aid of the law, when clergymen themselves deliberately break it. We would have no restrictive laws at all relating to such matters; but if Churchmen insist upon them, they must surely take the consequences. Our Whitby friends may, if they choose, drop this matter. When their very

excusable excitement has cooled down, they may, perhaps, see fit to do so. If so, their forbearance will, we hope, excite, at least, a similar feeling on the other side. We must confess, however, that past forbearance, in not insisting in the full on our ecclesiastical rights, has not been very highly appreciated. Whenever we have offered the olive-branch we have had a nettle returned to us. It may do good for Mr. Keane to feel what a nettle is like.

A Churchman, signing as the Rev. C. H. Rice, of Armagh, replies to Mr. Chester's letter on the Church in Ireland, which we quoted last week. Mr. Rice attributes the present state of the Church to Englishmen. He remarks that the opponents of Archdeacon Stopford, and the followers of Mr. Whiteside, are suicidal, and that the true friends of the Irish Church should “come forward manfully, and show where the pruning-knife is really needed.” He thinks that the present condition of that Church may be repulsive to the tastes and far from pleasing to the self-love of English Churchmen, but he thinks that they have themselves to blame for it. He imagines—we hope with good reason—that there is a disposition on the part of English Churchmen to throw up the Irish Church in disgust, and he asks them to be “tender” towards it. Finally, he is of opinion that there should be no effort to stifle inquiry or to oppose reform. Mr. Rice thinks, as we suspect, few Churchmen think; and he does not appear, for one moment, to divine the real cause of either the apathy or the interest of English Churchmen in the Irish Establishment. They are apathetic because the Church has been a failure, and is disgracing State-Churchism; they are interested because they see that if one Establishment should be condemned, the soundness of the State-Church principle is touched; they are defending a scandal to religion and a hindrance to the success of Protestantism, for the sake of maintaining their own position and prestige. For the same reason they vote in favour of the Irish *Regium Donum*, the Scottish Establishment, and the Maynooth Grant, at the same time denouncing the systems which are supported under these names as unscriptural and schismatic.

The *Guardian*, in an article which is an echo of the Cape Town letter, has come to the defence of Bishop Gray. It approves both of the Bishop's principles and of his conduct. It is, however, even less cautious than the Bishop. When we read in this journal that “undoubtedly there may be cases in which it would be a Churchman's duty to resist the jurisdiction of a temporal court, and at all hazards to maintain the purity of the Christian faith,” and that “if it were not so, martyrdom must cease to be a virtue, and an end must be put to the distinction between the things of Cæsar and of God,” we read the plainest justification of Nonconformity. More incautiously still, the *Guardian* reminds its readers that both Scotch Presbyterians and Romanists have, before now, submitted to the supremacy, in spiritual matters, of the civil courts, and that, therefore, the Bishop “submits in excellent company to the [same] hard necessity.” Scotch Presbyterians and Romanists “excellent company” for a High-Church Bishop! Misfortune evidently does make people acquainted with strange bedfellows!

We have this week another testimony to the efficiency of the working of the Voluntary principle in the colonies. At the meeting of the British Association in Edinburgh, on Thursday last, Mr. Henry Jordan, Queensland Emigration Commissioner, read a paper on the principle and operation of the Queensland system of emigration. In the course of the paper Mr. Jordan touched on ecclesiastical affairs in the colony. “During,” he said, “the first session of the Parliament a measure was passed for opening both houses of the Legislature with prayer, thus following the example set by Great Britain to her colonies, but which the other colonies have been slow to follow. An Act was also passed during the first session for abolishing State aid to religion. This was acknowledged to have worked very successfully. Sectarian animosities were little known. A tolerant and catholic spirit generally obtained, and the various churches were liberally supported by their members.”

The Society for the Propagation of the Gospel in Foreign Parts has a similar tale to tell. Its operations are confined principally to the colonies, to which it has sent some thousands of missionaries and most of the colonial bishops. This society held a local annual meeting at Wrexham last week, at which the Rev. Canon Cunliffe spoke of the advantages of being thrown upon the Voluntary system for support. Canon Cunliffe made the following statement:—“At one time the Government made a grant of 15,000*l.* a-year to this society, but that has been withdrawn some years ago, and a great deal of grumbling occurred in consequence. This was con-

sidered a hard matter by some of the friends of the society. At first the people did not understand how any society connected with the Church could exist without depending upon the Government for support. Still the result has been that this society has prospered since the grant has been withdrawn more than ever it did before.” The Canon was followed by the Rev. David Williams, and he too had something to say on the same question:—

The resolution also spoke of a call upon us as a nation. But the Government of this country, composed as it was at the present day, of persons of different ways of thinking, it was rather difficult to get them to provide spiritual instruction for the colonies; hence the withdrawal of the grant that the vicar had alluded to, which began in 1832 and was totally withdrawn in 1837. Many persons considered that this movement was hostile to the Church. There was also another withdrawal which appeared to be of a more hostile character, namely the Queen's letter, by means of which 30,000*l.* was raised every three years. By this they had lost 10,000 a-year, but for his part he was glad that that source of income had been withdrawn, for since that withdrawal, the funds of the society had gone on steadily increasing every year. It was thought at the time by many that the society was ill-used, but when it had to take its chance with other societies, instead of having only one collection in a few churches every three years, they had a collection in most churches every year, so that instead of a loss it had been a great gain to the society.

These facts had been stated before, and Mr. Gladstone, especially, pointed a noble moral from them in a speech delivered at Liverpool four or five years ago. It appears, however, that they are sinking deeper and deeper into the hearts of Churchmen. It is impossible that such statements often repeated should not ultimately make an impression on the minds of those who hear them. Can they help thinking, that the system which, contrary to the predictions and fears of Churchmen, has succeeded admirably in this case, may meet with an equally magnificent success in other cases? A Wrexham paper—the *Advertiser*—seizes the moral at once, and thus admirably expresses its opinion:—

Surely if we find clergymen of the Establishment congratulating themselves upon the loss of grants and endowments as sources of income, and stating the important and suggestive fact that the prosperity of societies in connection with the Established Church is beneficially affected by the withdrawal of such grants, we may expect soon to find them the advocates of the Voluntary principle and the entire liberation of the Church from State pay and State control, and the Liberation Society may look upon its mission as fulfilled. Certainly, stronger arguments in favour of the Voluntary principle were never uttered from the platform of that society, and if the clergy had only faith sufficient to rely on that principle instead of being dependent upon the bolsterings of political power, we should soon see the Episcopal Church take a first place in the hearts and affections of the people at large. The question for the Church to consider is whether the advantages derived from State support are not more than counterbalanced by the sacrifice of liberty of action, and the loss of that community of feeling which is a consequence of mutual action and self-reliance. That such is the case the facts connected with the Society for the Propagation of the Gospel sufficiently prove, even if we look no further than our own locality; for if we compare the society's meeting when in receipt of State aid—comprising, as stated on Wednesday, two gentlemen and a number of ladies—with the numerous attendance and warm interest manifested at the present time, we can only conclude that the true source of the Church's power and strength can only be found in the earnest feeling and hearty co-operation of its members.

The battle between the Tractarians and the Evangelists at Ipswich has begun. It is usual for armies, at the commencement of a contest, to play their artillery first, and this course has been adopted at Ipswich. Canon Stowell has delivered the first lecture on the Evangelical side, at the Corn Exchange, on the subject of the “Bible the True Charter of British Liberty.” It was a remarkably characteristic lecture, in which the closed hand of menace was held up against the Romanist and the Tractarian, and the half-open hand of fellowship held out to the Dissenters. Canon Stowell asked whether he could have delivered his lecture when Rome was in dominion over England? “Could their Dissenting neighbours,” he went on to inquire, “have separated from the Established Church, and set up their own places of worship, as he was thankful they could? Could they have talked about the Church as they could now? Could they have made plans against the Church as they did now? It might be that religious liberty bordered on licentiousness, but better that than to have despotism.” And then the Canon told them how they were indebted to the bishops and clergy for a free Bible. But, ah, Canon Stowell!—we have read a Manchester Church-Defence lecture by the lecturer at Ipswich, and we have read the history of the English Bible. The Canon is one of the most honest clergymen in England, but he has a short memory. We should now like to see a Tractarian answer his lecture, taking as a text the previous production at Manchester. Meantime, the Canon himself might consider how far he is responsible for “Romanising tendencies” in the Church, by holding up, as he did at Ipswich, the Prayer-book as the standard of

authority in all Church matters. His neighbour, Mr. Leeder, of Eccles, who has left the Church on this very ground, might help him in this matter.

The Congregational Union yesterday opened its autumnal session at Liverpool. Did space permit, the introductory address of the Chairman, of which we give a full abstract, would be a tempting theme for remark. Mr. Mellor described with much impressiveness the obligations of individual Christians to consecrate themselves to the profession they had assumed, and to take their share in the work of elevating and evangelising the world around them. He felicitously expounded the duty of Christian liberality in the support of religion, and the idea of stewardship in the use of temporal means for the service of God. Altogether it was an address well adapted to stimulate religious vitality.

THE LIBERATION SOCIETY IN SCOTLAND.

In view of more extended effort in Scotland, and as an introduction to the people of the Rev. Anderson Drysdale, the newly-appointed agent for the West Coast, Mr. Oulton has already taken his first tour to the North, and addressed several meetings.

On Tuesday, September 29th, in connection with Mr. Drysdale, he visited Strathaven, and met, in the session house of one of the U. P. churches, a select audience, convened by private circular, with whom he entered into lengthy explanation of the principles and policy of the society, receiving promises of support and an invitation to return the following week and deliver a public lecture on Church Establishments.

On Wednesday, September 30th, he met at the close of the ordinary week-night service with the minister and office-bearers of the U. P. Church, Pollockshaws, and, explaining briefly his mission, received such encouragement as leads to the belief that, at an early date, suitable arrangements will be made for a public expression of opinion and assertion of the principle on which the society is based.

On Thursday, October 1st, being Fast-day in Lanark, the opportunity was afforded him, in that town, of first conducting the ordinary religious service, and then introducing to the congregation a comprehensive view of the progress of Voluntaryism in England, and soliciting on behalf of the society which has been the means of conducting the movement for this end their co-operation and support.

At Dundee, on Sunday, Oct. 4, Mr. Oulton preached a sermon "On the Scripture Arguments for and against Church Establishments," in one of the Independent churches to an attentive audience, at the conclusion of which the Rev. Mr. Lang, the minister of the church, pressed upon the people the religious importance of the movement. The following evening, says the *Dundee Courier*, a social meeting of the friends of the Liberation Society was held in Lamb's Saloon; George Rough, Esq., in the chair. There were also present Mr. W. W. Oulton, of London, representing the London committee; the Revs. Robert Lang, John Miller, G. Gilfillan, Robert Spence; Messrs. D. Urquhart, P. Wright, Neil Steel, D. Cooper, D. Kyd, James Small, Alexander Low, &c. After tea, the chairman, after a few introductory remarks on the importance of the object contemplated by the Liberation Society, called upon the secretary, Mr. F. Henderson, to read the report of the local committee. The report, which referred to the operations of the auxiliary for the last eighteen months, and the various measures taken to promote the interests of the society in this locality, also referred to the contemplated union of the Free and United Presbyterian Churches, and its bearing upon the principles advocated by the Liberation Society. The report, after considerable discussion, was adopted, and referred to a committee for publication. Mr. Oulton then addressed the meeting, explaining the policy of the Liberation Society with respect to its political action, and giving a very favourable review of its position and prospects. After votes of thanks to the chairman, &c., the meeting, the proceedings of which were of unusual interest, terminated about ten o'clock.

Returning to Strathaven, to deliver a lecture upon "Church Establishments in the Light of Scripture," Mr. Oulton completed a tour, which it is hoped will be production of much good, and increase alike the interest felt in the society he represents, and the progress of the principle upon which the society proceeds.

CHURCH-RATES IN THE PARISHES.

PAKENHAM, HANTS.—In this little village, at a recent vestry-meeting, the motion for a Church-rate was summarily rejected. W. Johnson, Esq., of Denshanger House, a Churchman, was the principal opponent.

GUISBOROUGH, YORKSHIRE.—A vestry-meeting for this parish was held on the 1st inst. Objection was taken to the legality of some of the items, but was summarily overruled. Captain Chaloner, R.N., then proposed a rate of three-halfpence in the pound, and Churchwarden Weatherill seconded it. The Independent minister then moved as an amendment that a voluntary contribution be entered on instead, which was seconded by Mr. J. M. Browne, but was lost by a larger majority than the anti-rate party expected. The fact is, the proceedings revealed a *new dodge*;—when the expenses of the past year were read, it was seen that the parish work had been distributed among as many tradesmen as possible, so that a few shillings' job to the many had secured many supporters for this time of need.

PRESBYTERIAN MINISTERS AND THE EDINBURGH ANNUITY TAX.

On Wednesday last (as we learn from the *Caledonian Mercury*), at the Edinburgh Small Debt Court—Sheriff Jameson presiding—the Rev. Dr. Geo. Johnston, the Rev. David M'Ewan, the Rev. Thomas M'Ewan, Dr. Lawrie, and fourteen other citizens, appeared at the bar in answer to a summons, at the instance of Mr. Alexander Thomson, collector of police and local assessments for the city of Edinburgh.

The statement having been made that the summons was for the police-taxes of 1862-3,

The Rev. Dr. Johnston addressed the court. He said that he had not refused police-tax, but only the annuity-tax which was granted with it. He could not pay the latter for the following reasons:—In the Edinburgh Municipality Act of 1856, in the thirtieth clause, it is stated that the Annuity-tax levied within the present royalty for behoof of the ministers of this city, and the similar tax levied within the parish of Canongate for behoof of the ministers thereof, shall not, by reason of this act, extend to any person who is not, or who may not now be made liable of the same. Notwithstanding this, in the Lord Advocate's Act of 1860 this clause is expressly violated, and one penny is imposed upon those who live in the southern districts for the support of the ministers of the Established Church in this city. I am well aware of the device by which it is said that this penny is not imposed for the purpose of paying the ministers; but that the seat-rents having been given to the ministers, this penny is imposed upon the southern districts for the purpose of filling up the gap thus created in the sum set apart for the security of the creditors of the city; but this is a mere subterfuge, for the Lord Advocate's Act is entitled "An Act to abolish the Annuity-tax in Edinburgh," and make provision in regard to the stipends of the ministers of that city and burgh, manifestly stating, on the face of the act, that the very sum of money imposed upon all the districts of the city or the burgh itself are intended for the support of those ministers. It is stated in the act itself, that from that time forward the annuity-tax should cease and determine to be collected; but this is not the fact—it is only a change of name. Identically the same tax is still collected, and collected in the southern districts, only under a different name. If this were the only objection I had to the tax, I should still have paid it cheerfully. However much I might have thought of the injustice of extending the tax to the southern districts, I would have submitted to the payment without hesitation; but I have another reason for refusing to pay this tax—and it is this, that I cannot pay any tax which infringes upon the dictates of my conscience. The ground upon which I am not voluntarily disposed to pay this tax, is contained in the following principle, which, for the sake of accuracy, I have noted down:—"I believe that the Church and State are distinct institutions, each independent in its own sphere. I believe that the civil magistrate is not judge for the community of what is true in religion, and has no authority in spiritual things, whether to provide a creed, or form of worship, or to interfere with the administration of the affairs of the Church; that it is not the province of the State to provide for the expense of religious ministrations—Jesus Christ, as sole King and Head of His Church, having imposed on its members the duty of maintaining and extending it by free-will offerings; and that they ought to account to their privilege to do so." That statement contains the principle which I believe prevents me, as an individual who wishes to have his mind under the influence of Divine truth and to obey that truth according to his own understanding, from paying this tax. I believe that the principle of Establishments is opposed to the direct statements of Scripture; and therefore, if I believe that, and that Christ has imposed upon his followers the duty of maintaining his own church to the extent of their own means, I cannot, as a conscientious man, submit to pay voluntarily any sum, however small, imposed upon me for the support of that system. (Applause, which was immediately checked.) My lord, I regret that any one should give expressions of that kind to the statement I am now making. I make it with all sincerity, under circumstances of no little pain to my own feelings. I must follow out my convictions to whatever extent they lead me; and I am prepared to act upon them whatever be the consequences. I believe it is a sin to impose a tax upon any individual for the support of an established church in the country. I do not speak of the ministers of that church. There are many of them whom I love and admire; I speak only of the system, and I hope that will be distinctly understood. This penny I believe to be imposed for the one purpose of paying the stipends of the clergy of the Established Church in this country; and I believe, upon the same principle, that there might be a law enacted by which I should be compelled to pay for the physicians of any district whether I employed these physicians or not. These being my convictions, I cannot voluntarily pay this penny. As I said, I do not wish to arrest the course of the law for one instant. I believe that you, my lord, will be directed according to law in your decision. Whatever that may be, I abide the consequence. I submit patiently to your decision on the subject. Let me just add that it is inconceivably painful for my brother ministers and myself—men who are devoted to the interests of the city, men who are willing to pay all legal claims upon them—to be compelled to come here in this kind of way, and defend ourselves from what I believe to be a sin-

ful imposition on the part of the members of the city. (Applause.)

The Sheriff said he sat there merely as the servant of the State, as a part of the judicial department, and he must enforce the statutory powers given him.

Dr. Johnston offered the amount for the Police Tax, but the pursuer declined to receive aught but the full amount, and the sheriff said he must decree for it.

After brief addresses from the Rev. D. M'Ewan, and Thomas M'Ewan, the same judgment was pronounced against them also.

The *Caledonian Mercury* asks whether the goods of the recusants are to be seized, or themselves sent to prison.

The citizens summoned as above are, it is said, only a small section of those who are prepared to endure any compulsion which can be inflicted rather than voluntarily obey a law which they regard as iniquitous. The returns show that six thousand householders are in this position. Week after week batches of recusants have been brought before the court, and there seems every probability that society will be embittered and perhaps endangered by the measures which may be adopted to enforce the decrees.

EXTRAORDINARY CONDUCT OF A CLERGYMAN.

(From the *Staffordshire Sentinel*.)

On the 25th ult. a poor man named John Alcock, a parishioner of and residing at Cauldon, died from age and paralysis, after having been in a very helpless state for years. On the following Sunday—viz., the 27th ult.—the body was taken by his friends and relatives to be interred in the usual way at the parish church, when the Rev. Rowland Henniker, the incumbent of Cauldon, refused to perform this solemn duty, and this without assigning any reason for his strange behaviour. This, of course, created great excitement. The body still remaining unburied on the 30th ult., information of the fact was sent by the parish clerk to the Bishop of Lichfield, who wrote an expostulatory letter to Mr. Henniker. His lordship wrote to the clerk, requesting him with the churchwarden to endeavour to get the body interred. With the bishop's letter in hand they, with some friends of the deceased, appealed to the clergyman to bury the body. Mr. Henniker, however, still refused, giving permission to the clerk to put the body in the grave, but refusing himself to read the burial service. His continued refusal was again made known to the bishop, who wrote to the clerk and churchwardens requesting them to get the nearest clergyman to bury the body, and promising to indemnify them from any consequences which might result. The Rev. W. C. Ward, the clergyman of Calton, volunteered to perform the service, and fixed a time, but Mr. Henniker, who had got possession of both keys of the church doors, positively told Mr. Ward he should not do so, still refusing to read the burial service over the body himself. On Sunday, the 4th inst., Mr. Henniker tried by offers of beer and money to get some persons to remove the body out of the church, but as the inhabitants were determined that the body should have Christian burial, he was unable to accomplish his object, and the churchyard was described as being on that day more like the scene of a riot than consecrated ground. As the friends of the deceased were afraid that the body would be clandestinely removed at night into the grave without Christian burial, a watch was kept by sixteen men. Mr. Henniker had a short time previously given notice that he should not inter the bodies of any more Dissenters, telling his clerk he must take the responsibility of the interment of Dissenters on himself. It appears, however, in the present case the deceased had been brought up a Churchman, and was at least an occasional worshipper at church. Although in receipt of parochial relief previous to his death, the deceased was so much respected that his friends undertook the expenses of his burial without any aid from the parish authorities.

The foregoing represents the state of affairs up to Tuesday night. From inquiries made on the spot yesterday, we learn that after repeated endeavours to obtain Mr. Henniker's consent to give the body a Christian burial, the Rev. W. C. Ward, and the friends of the deceased, determined to do so without his consent. Accordingly, on Thursday, they all proceeded to the church, and, in the presence of a very large number of people, forcibly obtained possession of the body. They were proceeding to bury it when Mr. Henniker arrived, and, after taking the surplice off Mr. Ward, locked himself up in the church. The burial service was then read by Mr. Ward, in the churchyard, without a surplice, and the corpse was thus interred after remaining above ground fourteen days.

TO THE BISHOPS.

"The Church is in danger! the Church is in danger
"Its foes the Dissenters have got so
"Offensive!" 'Tis strange,—but indeed 'twould be stranger

In these days of debate were it not so.
Yes! A Church is in danger—your silly behaviour
Shows the Church that's in danger is yours;
Not the Church of the Gospel—the Church of the Saviour:
That stands firm on the storm-beaten shores.

RECEIPTS OF RELIGIOUS SOCIETIES.

The following is a list of the receipts of the principal religious societies for the past year, as reported at their annual meetings held in London:—

British and Foreign Bible Society	£84,263
Naval and Military Bible Society	2,280
Bible Translation Society	1,819
Trinitarian Bible Society	982
Church Missionary Society	151,218
Wesleyan Missionary Society	141,638
London Missionary Society	81,924
Baptist Missionary Society	27,189
Society for Propagating the Gospel	93,326
For Promoting Christianity among the Jews	32,534
For Propagation of Gospel among the Jews	6,698
Colonial and Continental Church Society	29,771
Primitive Methodist Missions	11,891
United Methodist Free Churches Missions	7,377
Colonial Missionary Society	5,281
Foreign Aid Society	2,049
Evangelical Continental Society	1,812
Church Pastoral Aid Society	41,692
London City Mission	36,761
Additional Curates Society	25,009
Irish Church Missions to the Roman Catholics	42,724
Wesleyan Home Missions, about	11,600
Church of Eng. Scripture Readers Association	10,285
Incorporated Church-Building Society	9,486
British Army Scripture-Readers' Society	9,468
Congregational Home Missionary Society	9,061
Missions to Seamen	6,154
Protestant Reformation Society	5,970
Irish Evangelical Society	3,719
London Diocesan Home Mission	2,030
Baptist Home Mission	1,700
Church Home Mission	1,294
Lord's-day Observance Society	1,155
Midnight Mission	1,124
Religious Tract Society	11,029
Prayer-book and Homily Society	1,504
Society for Promoting Religious Knowledge	696
British and Foreign School Society	16,205
Ragged-school Union	5,908
Church of Eng. Metro. Training Institution	4,585
Christian Vernacular Education Soc. for India	4,308
Church of England Sunday-school Institute	3,562
Sunday-school Union	2,011

The total amount is 931,092*l*. Of this amount nearly one-half was for the support of foreign missions. In the reports of the Bible and Tract Societies the receipts for books sold are not included.

CONGREGATIONALISM IN CANADA.—There are 83 Congregational churches in Canada. Three of the churches are Indian. There are 60 ministers with charges, and 2 Indian missionaries.—Revs. John Anjehabo and Peter Ounkerhine. The aggregate amount subscribed by the churches, as far as reported, is 44,458*l*.dols.

CHURCH DEFENCE LECTURESHIPS.—The *English Churchman* states that the Church Institution Committee have before them a proposal for appointing a lecturer on Church-defence topics. "A very able clergyman who has paid much attention to the Church and State controversy, has been found, who is willing to accept, and who is well qualified to fill the post. He holds a cure of souls, but if regularly appointed he will devote a portion of his special stipend to the payment of an extra curate."

ROMAN CATHOLICS AND OXFORD.—A paragraph from the *Daily News* and the *Express* has gone the round of the English and French papers, to the effect that a meeting of the Catholic nobility and gentry has lately been held; that the advisability of sending Catholic young men to the University of Oxford and Cambridge was discussed at it; that a majority were in favour of doing so, and that in consequence several Catholic families are about to send their sons thither. The paragraph must be considered a *canard*. We have not heard of any meeting on the subject, and it is certain that no meeting "of the Catholic nobility and gentry" has been held lately.—*Tablet*.

SECESSION FROM THE ESTABLISHMENT.—The Rev. Mr. Leeder, curate of the parish church, Eccles, has resigned his connection with the Established Church. It is stated that he has taken this step because, holding Evangelical principles, he is unable any longer with a good conscience to profess to believe in the priestly and sacramentarian theories propounded in the Book of Common Prayer. Mr. Leeder is a truly Evangelical preacher, and a devoted visitor of the poor, and his resignation is much regretted by many of the parishioners.—*Patriot*.

THE BISHOP DESIGNATE OF NASSAU.—The Rev. A. P. Venables (says the *Church Times*) was a curate for many years in the city of Oxford. It may be interesting to our readers to know that this is, so far as we have been able to search, the only case on record since the Reformation of the elevation of an unbeneficed clergyman to the episcopal dignity. Mr. Venables will in all probability be consecrated on Sunday, the 1st of November, being All Saints' day. He is an active member of the English Church Union, a bond of unity amongst the extreme High-Church party.

REMARRIAGE CASE.—The following is a statement issued by the Committee of Deputies to their constituents:—"The Committee of the Deputies have had under their consideration the case of the Rev. Horatio Walmisley, vicar of St. Briavel's, Gloucestershire, who had remarried two individuals previously married at the Independent chapel, and who, in the entry in the parochial register, were stated to be a bachelor and spinster. As the committee felt no doubt of the illegality of this proceeding, and of its injurious tendency, they were about, under the advice of a Queen's counsel of eminence, to institute a prosecution for this illegal act. They, however, find that, pending their consideration of the subject, a marginal note has been inserted in the parochial register, and transmitted to the Registrar-

General, as follows:—'N.B. This register was inadvertently made by me. The parties had been previously married in the Independent chapel, Monmouth, and a legal entry will be found of the marriage in one of the register-books of marriage for that district. (Signed) H. Walmisley, vicar, in the presence of E. Hulin, R. Hulin. July 24th, 1863.' As the committee have no vindictive feelings to gratify, and as they consider that the above entry, signed by the clergyman himself, fully admits the illegality complained of, they are of opinion that it is unnecessary to take any further proceedings in the matter."—London, October 7th, 1863.

THE CHURCH—A PENDULUM.—Canon Stowell used an illustration in St. Andrew's Hall, the other day, to indicate his view of Church affairs, which we think worthy of special notice. He described the Church as swinging like a pendulum, between superstition on the one hand, and latitudinarianism on the other. On meeting his old college friends, he scarcely knew whether he should find them "tossed on an ocean of doubt, or anchored by the muddy banks of the Tiber." We have often said the same thing in feebler words. Our Church friends will, perhaps, give more attention to what comes from the eloquent and warm-hearted Canon than we can hope for any words of ours.—*Norfolk News*.

RELIGIOUS EQUALITY AT THE DINNER-TABLE.—A correspondent who, some months ago, called attention to the conduct of the Mayor of Kingston-on-Thames, in ignoring the existence of Dissenting ministers, feels it to be due to that functionary to let it be known that, at the annual "venison feast," lately held, in giving the health of the bishop and clergy of the diocese he said:—"In the term clergy he included all whose office it was to stand up and preach the Gospel. It would be contrary to his own feelings, and to those of many respectable men in the town, if he did not include all whose office it was to preach the Gospel, and who endeavoured to do good; he should feel it was exclusive if he did not drink their healths with this toast."—*Liberator*.

ADDRESS TO BISHOP COLENSO.—A rather singular address has been forwarded from Durban to Bishop Colenso, signed by several of the laity in that borough. The framers have cautiously and wisely refrained from uttering any opinion with reference to the bishop's writings, contending themselves with asserting his lordship's right not only to think, but also to speak and write just as he chooses, no matter what oaths he has made or articles he has signed to the contrary. This, if not said in so many words, is the only inference to be arrived at from the address. The conclusion of the address is a sufficient sample:—"We feel assured that the spirit of inquiry which you have provoked will not expire, but eventually develop and illumine the paths of future generations."—*Cape of Good Hope Register*.

THE LATE REV. P. LA TROBE.—Some of our readers, and the readers of Boswell's "Johnson," may remember his friendship with Mr. La Trobe, who was then a Moravian minister in London. Others of them who are readers of, or take an interest in, the proceedings of the Evangelical Alliance, may know his grandson, the Rev. Peter La Trobe, who had an hereditary connection with the Moravians, and was secretary to their foreign missions. This gentleman, who has been in delicate, though not at all an alarming state of health for some time past, went the other day on a tour to Germany; and while sitting down at dinner in a friend's house, and making some playful remarks on the dishes before him, he suddenly leaned back, and closed his eyes. His friends gathered round him; but he was dead.—*Correspondent of Cambridge Independent*.

E. G. SALISBURY, ESQ., LATE M.P. FOR CHESTER, ON CONGREGATIONALISM, &c.—At a late meeting on the occasion of laying the foundation-stone of a new Calvinistic Methodist Chapel at Goffryn, near Flint, Mr. Salisbury, in a very able and touching speech, reviewed the history of the leading denominations of Wales during the last fifty years, from which he showed that there was an increasing tendency amongst them to closer union with each other. He congratulated the Calvinistic Methodists on the fact that their ministry is no longer an exclusively itinerant one, but that they are now generally appointed pastors of particular churches, also on the immense sums they have recently contributed towards the endowment of their college in North Wales. These, he said, were steps in the right direction. He also adverted to the tendencies of his own body—the Independents. His body, he said, was rapidly outgrowing its Congregationalism, and by the appointments of country and Congregational Unions, was becoming Presbyterian almost unawares to itself, and he hailed this fact with delight, as such a system was better adapted to the wants of the age.

THE CHURCH CONGRESS AT MANCHESTER.—The Ecclesiastical Congress to be held this month at Manchester was to commence on Tuesday morning with a service in the cathedral, the preacher being the Very Rev. Dr. W. F. Hook, Dean of Chichester. In the afternoon of that day there will be an address on Church Extension, by the Bishop of Manchester, president of the Congress, who was to be followed by the Ven. J. S. Utterson, M.A., Archdeacon of Surrey, Mr. J. M. Knott, chairman of "The Committee of Laymen," Mr. J. Murray Dale, Mr. W. Cotton, and other gentlemen. In the evening there was an address on Church Architecture by Mr. A. J. Beresford Hope, followed by Mr. E. B. Denison, J.C., and Mr. G. E. Street. On Wednesday the business will be opened by the Rev. T. E. Espin, M.A., of Lincoln College, Oxford, who will read a paper on the "Supply and Training of Ministers." He will be followed by the Bishop of Melbourne, the Rev. Dr. Hugh Stowell, the Rev. A. D'Oisey,

B.D., of Cambridge, the Rev. H. P. Liddon, M.A., of Christ Church, Oxford, and other gentlemen. In the evening a paper will be read on "Lay-Co-operation" by Mr. E. Akroyd, who will be followed by Mr. F. S. Powell, M.P., Mr. R. A. Cross, and Mr. Henry Hoare. On the afternoon of Wednesday a paper will be read on "The Church in Ireland," by the Rev. W. C. Plunket, on which the Right Hon. Joseph Napier and the Rev. Dr. McNeile, Canon of Chester, will speak. On the morning of Thursday, October 15, the Rev. William Cadman, M.A., Rector of Trinity Church, St. Marylebone, will open with a paper on "The Management of a large Parish," which will be spoken to by the Dean of Chichester, the Rev. Dr. Molesworth, and the Rev. J. Bardsley, M.A. This will be followed by a paper on "Parochial Mission Women," by Vice-Chancellor Sir W. Page Wood. In the afternoon a paper on "The Law of the Colonial Church" will be read by Dr. Bagford, and a paper on "The Supply of Native Missionaries," by the Rev. Dr. Francis Hessey, Incumbent of St. Barnabas, Kensington, which will be spoken to by the Bishop of Sydney, and the Rev. Ernest Hawkins, B.D., Secretary to the Society for the Propagation of the Gospel in Foreign Parts. In other sections papers will be read by the Rev. T. Lund, the Rev. W. Emery, the Rev. J. E. Clarke, the Rev. Dr. Kennedy, and other gentlemen, on practical Church subjects.

WESLEYAN MISSIONARY JUBILEE.—The Wesleyan Methodist Society was first established in Leeds in 1813, and the jubilee celebration of the institution took place in the same town last week. Special religious services were held in the different chapels belonging to the connexion. One hundred ministers from various parts of the empire came to Leeds to attend the meeting, as well as a large number of distinguished laymen. Public meetings were held simultaneously in two of the largest chapels, Oxford-place and Brunswick, on Wednesday and Thursday evenings, which were crowded to overflowing. At one of these it was stated that upwards of 30,000*l*. had been promised towards the funds of the society at the meetings in Leeds, in addition to about 2,000*l*. in collections after sermons. On Friday the series of meetings was concluded with a breakfast in the Town Hall. The attendance was so very numerous that not only was the large Victoria Hall crowded, but so also were the Civil Court and other adjoining rooms. In consequence of this state of things it was resolved to adjourn at the close of the breakfast to Oxford-place Chapel, where the meeting was held. Large as were the sums that had been collected and promised at the previous meetings, in aid of the ordinary missionary and the jubilee funds, before the close of the proceedings promises were given for no less than 1,947*l*. 11*s*. in addition, and we understand that the gross total will considerably exceed 35,000*l*. The meeting was presided over by Mr. William Mewburn, of Halifax, who in his opening remarks said he thought they were making a mistake as to the amount they were to raise throughout the connexion. He thought it was a great mistake to talk of 100,000*l*., and that they ought to fix the minimum at 200,000*l*. He was sure they could raise 200,000*l*. easier than 100,000*l*., and he had no doubt if they all put their shoulders to the wheel the 200,000*l*. or 250,000*l*. would be raised. (Cheers.) The meeting was addressed by the Rev. J. Tobias; Mr. Waddy, barrister; Dr. Dixon; the Hon. A. McArthur, of New South Wales; the Rev. Dr. Butters, of Australia; the Rev. Dr. Hannah, the Rev. Mr. Sugden, and others.

IRISH CONGREGATIONAL UNION.—The autumnal meeting of the Irish Congregational Union was held in Donegal-street Chapel, Belfast, on Wednesday, the 30th Sept., and two following days. On Wednesday evening the chairman, the Rev. Noble Sheppard, of Sligo, delivered the opening address, and a cordial vote of thanks was accorded to him. The practical business of the Union was entered upon on Thursday morning at ten o'clock, when a large number of ministers and delegates were in attendance. Devotional exercises having been conducted by the Rev. L. Silly, of Kilmaham, the Rev. Wm. Tarbotton was cordially received as the delegate from the Congregational Union of England and Wales. The Rev. Robert Sewell acted as secretary *pro tem*, being the chairman elect for 1864, and the Rev. John Kydd, of Coleraine, was appointed secretary. Reference was made to the favourable change in the law of marriage effected by the recent Act. A vote of thanks was unanimously proposed to those members of Parliament who had so efficiently aided this work. It was resolved, on the motion of the Rev. R. Sewell, seconded by the Rev. J. Kydd, "That the Rev. J. G. Short, of Belfast, be our delegate to the Congregational Union of England and Wales." The subject of the Ministers' Provident Fund, which has been so long under consideration, occupied the Union for the remainder of the day. The report recommended a draft of the rules, copied in great part from the "Scottish Congregational Fund," which has worked so well and so long. On the motion of the Rev. Dr. Urwick, seconded by Mr. John Cochrane, the general principle of the report was affirmed, and subsequently the rules were agreed to, subject to future revision. Dinner was provided for all the members and delegates by the friends in Belfast, after which speeches were delivered by the Rev. J. Short, pastor of the first church in Belfast, (who, with his people, were the hosts on the occasion); the Rev. R. J. Brown, of Barrow-on-Humber; Mr. William Orr, and Mr. Ervin. At seven o'clock a large number of friends sat down to tea in the school-room of the Congregational church. After tea addresses were delivered by the Revs. J. G. Short, Belfast; Dr. Urwick, Dublin; William Tarbotton, London; Robert Sewell, Londonderry; D. Fletcher

Carrickfergus; John Kydd, Coleraine; and G. Hunt Jackson, Limerick. The chairman, the Rev. Noble Sheppard, of Sligo, closed the meeting with prayer. At Friday's sitting the Rev. J. G. Manly read a paper on "Voluntaryism and Christianity." The Revs. J. Kydd, E. Toocock, R. Sewell, W. Fox, W. Tarbotton, and J. G. Short spoke on the subject of the paper; after which, on the motion of the Rev. James Bain, seconded by Mr. James McCorkell, a vote of thanks to Mr. Manly was adopted. Some arrangements relative to the magazines of the Union were then agreed to. At three o'clock the members and friends of the Union, to the number of about fifty, were again entertained at dinner in the new and commodious dining-rooms of Mr. John Trueman, Donegal-street. The members afterwards returned to Donegal-street Church, where the last conference of the Union took place. The following motion, moved by Mr. James McCorkell, seconded by Rev. Charles Skuze, and supported by Mr. James Trueman, was passed unanimously:—

That this meeting views with abhorrence the existence of slavery, has read with sorrow and indignation a defence of the system recently put forth by professedly Christian ministers in the Confederate States of America, and prays earnestly for its speedy overthrow and extinction.

On Friday evening the annual sermon was preached by the Rev. William Tarbotton, of London. The preliminary parts of the service having been conducted by the Revs. J. Lane, of Donaghmore, and Hugh Kelso, of Donaghy, Mr. Tarbotton preached from Rev. i. 8, to a tolerably numerous congregation.

Religious Intelligence.

NEW STEPNEY MEETING-HOUSE.—The congregation of Stepney Meeting are making great efforts to open their new chapel on the 22nd inst., free of debt. They have already secured promises payable by instalments over some years to come, which will leave not much more than a thousand pounds to be provided. And if friends beyond their own circle will give or promise this amount in connection with the opening services, which are advertised in another column, they will be in a position to say that their assets are equal to their liabilities.

WANDSWORTH.—The services connected with the third anniversary of the opening of the new Congregational chapel, Wandsworth, have recently been held. On Wednesday evening, September 8, a sermon was preached by the Rev. G. Smith, of Poplar. On the following Sabbath the pulpit was occupied, in the morning, by the Rev. W. Grigsby, of the Tabernacle; and, in the evening, by the Rev. R. Robinson, of the York-road Chapel, Lambeth. The services were brought to a close by a *soirée* and public meeting. A large assembly was gathered together, and addresses were delivered by the Rev. J. H. Wilson, on "Revivals"; the Rev. J. E. Richards, on "Old memories and kind greetings"; the Rev. J. E. Giles, on "Sabbath-schools"; the Rev. J. E. Lord, on "Christian consistency." Additional interest was given to the proceedings of the evening by presenting the pastor, the Rev. J. R. Davidson, with a splendid timepiece and candelabra, with a purse of gold.

BAKER-STREET CHAPEL, ENFIELD.—Anniversary services were held in this chapel on Wednesday, Sept. 30th, when the Rev. F. Tucker, B.A., preached in the afternoon and the Rev. George Smith in the evening. There was a large attendance of friends from the neighbourhood around Enfield, and amongst the ministers present were the Revs. J. Braden, of St. Alban's; J. Cox, W. Slater, and J. Stribling, of Enfield; J. Mark, of Winchmore-hill, J. E. Nicole and R. Wallace, of Tottenham; W. Robinson, of Ponder's End; and the Rev. S. J. Smith, pastor of the church. A new chapel was erected—in place of the old building, which had stood for nearly two centuries—in the course of last year, and the friends are much encouraged by the increasing success which attends their efforts.

THE SURREY MISSION SOCIETY.—This society held its autumnal meeting at the Congregational church, Surbiton, on Tuesday, the 6th inst., when everything combined to render the meeting one of the most successful which the society has yet convened. The day was bright and beautiful; the attendance of ministers and others from all parts of the county was both numerous and influential; the preacher of the day more than realised the expectations formed on the announcement of his name—and they were not low; and, lastly, all that liberality and taste could do to give to the visitors a hospitable reception, was done with a heartiness which must have made it doubly welcome. There was a service at twelve o'clock; the introductory portion being conducted by the Rev. K. Robinson, of York-road, London. The Rev. Thos. Jones, of Bedford New-town Chapel, then preached from the words, "Go ye into all the world, and preach the Gospel to every creature." The power of the Gospel, and the greatness of the preacher's office, were his main themes, and these were handled with a degree of originality and vividness of poetry and pathos, which made a profound impression on the audience, and was the subject of repeated reference during the after proceedings of the day. A statement was made by the Rev. R. Ashton respecting the society's operations, and a liberal collection followed. The ministers present—of whom there were between thirty and forty—with other friends, afterwards dined together in the school-room, which had been elegantly decorated with evergreens and flowers by the young ladies of the congregation. After dinner the health of the Queen was drunk; and the preacher of the morning, the Surrey Mission, the Christian ministers and churches of the county, the church at Surbiton, and the

ladies who provided the entertainment, were the topics of brief and vivacious addresses by the Rev. A. Mackennal (who acted as chairman), Rev. T. Jones, Rev. I. M. Soule, Rev. J. Bright, Rev. H. J. Betts, Rev. J. Harcourt, Rev. R. Ashton, Messrs. Leavers, Dawson, and Carvell Williams. In the evening there was a public meeting, presided over by Benjamin Scott, Esq., who said that some time ago he had felt indisposed to help the society further, from a belief that it was not doing an adequate amount of work. It had, however, of late, increased the number of its evangelists, and for that reason, and to show that, notwithstanding the part he had taken in the formation of the new Congregational Union for the county, he was a *bona fide* friend of the society, he had resolved to give to it increased support. He drew a gloomy picture of the spiritual state of the county, to show the need there was for vigorous action on the part of all religious bodies. The Rev. R. Ashton, one of the secretaries, described the society's operations, and was followed by the Rev. J. W. Harcourt, who has been appointed one of the secretaries, in place of the Rev. W. Barker. The Rev. I. M. Soule, who was for many years officially connected with the society, reviewed its history and spoke strongly of the good it had effected. The Rev. T. Davies, of Godalming, gave an interesting account of the labours of the evangelist in his district. The Rev. J. Pillans spoke to the necessity for effort on the part of all Christians to assist in the work. The Rev. L. H. Byrnes urged the claims the agents had on the sympathies and prayers of pious persons, and the Rev. A. Mackennal closed in an address in which he recommended the society to rest its claims for support, not on its age and catholicity, but on the quality and quantity of the work it was doing. The company then separated, highly gratified with the day's proceedings.

CARMARTHEN.—The Rev. E. Z. Little, of New College, London, has accepted the invitation of the English Congregational Church at Carmarthen to be their minister, and will commence his duties on Sunday, October 25th.

ST. HELEN'S, LANCASHIRE.—The Rev. R. J. Ward, of Airedale College, Bradford, has received and accepted a cordial and unanimous invitation to become the pastor of the Independent church and congregation at St. Helen's, Lancashire. Mr. Ward will not be able to enter upon the pastorate until after the conclusion of his curriculum, which will terminate in June next.

NEWTON, DEVONSHIRE.—A new and roomy Baptist chapel has been opened in this village on the open-communion principle. The sermons at the opening were preached by the Rev. T. C. Page, of Plymouth, in the morning; and the Rev. J. Kings, of Torquay, in the afternoon. After the afternoon service a tea-meeting was held in the schoolroom belonging to Salem (the Independent) Chapel, and subsequently a public meeting was held in the new chapel, presided over by Peter Adams, Esq., of Plymouth. Besides the ministers already named, there were present the Rev. E. Webb, of Tiverton, the Rev. S. Nicholson, and Dr. Row, from Plymouth. The new chapel was named East-street Chapel, without including the word "Baptist."

WORTHING.—THE REV. W. BEAN.—The Rev. W. Bean stated on Sunday last that he had sent in his resignation, and that the Rev. Benjamin Price, of Pimlico, had accepted the invitation to become pastor of the church in his place. The resignation of Mr. Bean is a matter of deep regret amongst many of our townsmen; but his congregation have at least the satisfaction of knowing that the chapel has, through his exertions, arrived to a degree of prosperity unknown for many years, and that he retires from his responsible duties with the desire still to exert himself for the welfare of the town at large, though declining health forbids him to enter into the more active duties incumbent upon his late charge.—*West Sussex Gazette.*

HASTINGS—CROFT CONGREGATIONAL CHURCH.—The Rev. Halley Stewart has accepted the cordial and unanimous call to the pastorate of this newly-formed church. An interesting and happy meeting was held on Monday evening week. The object, unknown to the recently-elected pastor, was to present him with a handsome timepiece and bookcase. After tea, to which about a hundred sat down, Mr. Pearce, on behalf of the friends, requested Mr. Stewart to accept the gifts as a token of their hearty love and esteem, and as a small thank-offering for his zealous care in the formation of the church. In reply, Mr. Stewart said he joyfully accepted this unexpected proof of their attachment, signifying, as he knew it did, their love to him, as a servant of Jesus Christ. Earnest, encouraging, and congratulatory words were addressed to the meeting by the Rev. S. H. Carter, of Pembury, the Rev. W. Porter, Mr. John Stewart, and Mr. S. Smale.

HARROLD, BEDFORDSHIRE.—On Tuesday last, October 6, the Congregational chapel in this place, under the pastoral care of the Rev. George Deane, was reopened for public worship, after extensive alterations and improvements. In common with most of the Dissenting meeting-houses which have sprung up amidst opposition and obloquy, the original building made no pretensions to either comfort, convenience, or elegance, and was, moreover, shut out from the street by intervening houses. But voluntary Christianity has now gained a hold which demands recognition, and achieved an influence which requires notice. Through the spirited energy of the congregation the houses before the building have been demolished, the chapel remodelled, and a new schoolroom erected. Two services were held in connection with the opening. In the first the Rev. A. M. Henderson, of Claremont Chapel, Pentonville, preached with his usual scholarly ability and fervent

evangelic piety; and in the evening, the Rev. David Thomas, D.D., of Stockwell, gave an eloquent and thoughtful sermon. Amongst the ministers who took part in the proceedings of the day may be named the Rev. William Allott, of Bedford; John Frost, of Cotton End; Josiah Bull, M.A., of Newport Pagnell; Evan Lewis, B.A., F.R.G.S., F.E.S., &c., of Rothwell; J. F. Poulter, B.A., of Wellingborough; T. W. Mays, M.A., of Olney; and J. Dexter, of Thurlleigh.

NORTH BUCKS ASSOCIATION.—This association held its forty-fifth autumnal meeting at Aylesbury, October 1st. A public meeting was held in the morning, the Rev. William Gates presiding, when a very valuable paper was read by the Rev. Josiah Bull, M.A., of Newport Pagnell, on "The union of the church," which was followed by discussion and prayer, after which the Rev. James Slye, of Potters Pury, was unanimously chosen secretary of the association, to succeed the late lamented Rev. John Ashby. The committee met in the afternoon for business, when many things affecting the interest of the association were considered. In the evening the Rev. W. Spencer, of Nottingham, preached, after which the Lord's Supper was administered to Christians of all denominations who chose to unite; the Rev. William Gates presiding. The Rev. S. Darley, of Brill, addressed the communicants, and the Rev. James Slye the spectators. The Rev. Messrs. Hood and Ford (Baptists), and the Rev. Mr. Cadman (Wesleyan), engaged in the devotional exercises.

HEMEL HEMPSTEAD, HERTS.—The Rev. J. Howard, late of Ravenstonedale, Westmoreland, having accepted a most cordial and unanimous invitation to the pastorate of the Congregational church in this town, recognition services were held on Tuesday, the 29th ult. In the afternoon the devotional service was conducted by the Rev. Mr. Richardson, of Redbourn, after which a most elaborate sermon was preached by the Rev. H. B. Ingram, of Paddington Chapel, London, on "The nature and constitution of a Christian church." The motto of the subject was "My church," Matt. xvi. 18. At five o'clock there was a public tea in the schoolroom, which was crowded. The trays were furnished gratuitously by the ladies and friends of the church and congregation. In the evening an overflowing public meeting was held. The Rev. J. J. Steinitz read the Scriptures and offered the recognition prayer, and the Rev. C. Bailhache, of Watford, delivered a discourse on "The duty of the church towards the minister," from 1 Thess. v. 12, 13. After singing, the Rev. T. Snell, of Berkhamstead, delivered an excellent address to the people. The Rev. J. Howard, the minister elect, offered prayer and pronounced the benediction. Several other ministers and friends took part in the services of the day.

NEWCASTLE—LONDON MISSIONARY SOCIETY.—Special services have just been held in Newcastle-upon-Tyne to celebrate the jubilee of the auxiliary to the above society in that town. The Rev. W. Fairbrother, the Rev. James Spang, of De Beauvoir Town, and the Rev. R. D. Wilson, of Birmingham, attended as a deputation from the parent society. A preparatory service was held in St. Paul's Chapel on Friday evening, Oct. 2, when the Rev. James Spang delivered a suitable address. Sermons were preached in the Congregational chapels in Newcastle and Gateshead on Sunday, the 4th, and in the afternoon a united communion of the churches took place in St. James's Chapel, at which the Rev. W. Fairbrother presided. A *soirée* was held in the new Town Hall on Monday evening, Oct. 5, when D. H. Goddard, Esq., took the chair. The Rev. A. Reid gave an account of the early history of the auxiliary, and the Rev. W. Fairbrother detailed the present operations of the parent society. Addresses were also delivered by the Rev. J. Spang, the Rev. R. D. Wilson, the Rev. W. Shillito, the Rev. T. W. Brown, the Rev. W. Ayre, the Rev. S. Wallace, the Rev. G. Stewart, and the Rev. H. T. Robjohns. It was stated in the course of the evening that a proposal had been made to raise a special fund in commemoration of the jubilee, and that 200*l.* had been promised by Mr. Errington Ridley—100*l.* in remembrance of his late sister, Mrs. Hebburn, 50*l.* from Mrs. Ridley, and 50*l.* from himself; and that 30*l.* had been received from Mr. Joseph Mather. The whole of the services were well attended, and at the *soirée* the Town Hall was full. The collections were considerably in advance of those of recent years, and the service will, it is expected, give a fresh impetus to the missionary spirit.

LAYING OF THE FOUNDATION-STONE OF THE FREE CHURCH, ST. IVES, HUNTS.—On Tuesday, the 6th inst., the foundation-stone of the new Free Church at St. Ives was laid by Samuel Morley, Esq., of London. A great number of ministers and gentlemen in the district and from a distance were present at the ceremony. The weather was exceedingly fine, and all things were favourable. The beautiful edifice which will be built upon a foundation so auspiciously laid, was designed by John Tarring, Esq., of London. For the erection of this new church the town is almost wholly indebted to the Christian liberality of one gentleman, Potts Brown, Esq. After the stone was laid, Mr. Morley made some very appropriate remarks to the large crowd of spectators; and then the people retired to the Independent chapel. Here the Rev. H. Allon, of Islington, delivered an address, which it is but fair to characterise as an elaborate and eloquent enunciation of the principles of religious liberty. After the morning service, about 250 ladies and gentlemen partook of a good dinner, which was provided for them in the Institution. Bateman Brown, Esq., occupied the chair; supported on the right by S. Morley, Esq., and on the left by the Rev. T. Lloyd, the earnest and estimable pastor of the Inde-

pendent chapel, under whose untiring efforts the church at St. Ives has, with the Divine blessing, developed itself into its present gratifying and prosperous condition. The hall was pleasantly decorated with flags, festoons, and banners, interspersed with Scriptural mottoes. After dinner the health of the Queen, the prosperity of the town of St. Ives, and the success of the cause for which they had all that day met, were given by the chairman, and received with all honours. Much information and instruction were subsequently imparted by the speakers, among whom were S. Morley, Esq., Potts Brown, Esq., T. Coots, Esq., Neville Goodman, Esq., T. B. Ulph, Esq., C. Robinson, Esq.; and the Revs. H. Allon, R. W. Dale, and T. Lloyd. In the evening a meeting was held in the Independent chapel, which was crowded in every part, not excepting the aisles. The Rev. R. W. Dale, of Birmingham, addressed this well-packed audience for about an hour and a-half, and was listened to throughout with the deepest attention. The eloquent speaker had a theme—the defence of Christian doctrine—which inspired him with a noble utterance of the high views and catholic sentiments of Nonconformity, and was enthusiastically applauded. Next day a breakfast was given by Messrs. Brown and Coots to about fifty ministers and friends; after which Mr. Morley, in the course of an excellent address, gave much sound practical advice as to the best means of extending the influence and usefulness of the church. Mr. Morley turned the feelings of his hearers into a wholesome channel of practical beneficence, and communicated a fresh impulse to those engaged in the great work of doing good. The Revs. H. Allon, T. Aveling, and other gentlemen spoke to the same effect; and at the conclusion of the meeting a resolution was unanimously made to go and do what had been so kindly and wisely suggested and expressed. A vote of thanks having been passed to the ladies, to whom all thanks were due, for the tasteful style in which they had decorated the hall and provided for the comfort of the guests, the proceedings were brought to a close.

Correspondence.

MR. ROEBUCK'S ADDRESS AT SWANAGE.

To the Editor of the Nonconformist.

SIR,—In your last number mention is made of Mr. Roebuck's lecturing here, and it is stated that the occasion was the opening of the Congregational Schools.

As this is likely to create a false impression, permit me to inform you that both day and Sunday schools have been carried on here for several years.

But Mr. Roebuck's address was introductory to the reopening of our evening classes for young men and women.

I am, Sir, yours faithfully,
T. SEAVILL.

Swanage, Oct. 10.

ANOTHER PROPOSED AGGRESSION.

To the Editor of the Nonconformist.

SIR,—It behoves Liberationists to be on the alert, lest the Nonconformist portion of the community be saddled with another unjust imposition.

The matter I refer to is a bill to be introduced into the next session of Parliament, at the instigation of the Registrar of Friendly Societies, "to facilitate the establishment of parochial friendly societies, under the control of the clergyman and vestry of the parish or union of parishes." The funds of such societies to be contributed to out of the poor-rate to the extent of twenty-five per cent. of the members' subscriptions, and further, in the event of a deficiency from any cause, such deficiency, and the expenses of holding preliminary or other meetings, to be defrayed from the same source.

I simply forward the above to you without comment. It may serve you as a fruitful theme in the agitation against further ecclesiastico-Parliamentary aggressions.

I am, Sir, yours truly,
NONCON.

REAL WORTH, BUT WITHOUT THE PALE OF THE CHURCH.

To the Editor of the Nonconformist.

SIR,—The sufferings that the Nonconformists of this country have had to endure from the effects of religious intolerance and persecution are not limited to the Star Chamber, the High Court of Commission, and the very evangelical statutes of the blessed martyr Charles. They are not entirely to be reckoned amongst "the things that have been," though it is now full time that Churchmen should have been convinced of the inefficiency of such means to uproot from the bosom of Dissenters the principles they hold so dear to themselves. But very recently, so much to the disgrace of those concerned therewith, we have had ample proof of the fact that there exists still in High-Churchmen an innate hatred towards their peaceable Dissenting neighbours; and the following incident that has lately occurred in connection with the examination of the Cardigan Grammar School, is but an inch of that ell which, under other circumstances, would have been savagely measured out to Nonconformists by the clergy of the Established Church.

At that examination, designedly appointed to take place the same day as a Calvinistic Methodist anniversary long previously announced, a young Dissenter was pronounced the first scholar in the academy. But at the time when the prizes were to be awarded to the successful pupils, this youth attended the meetings of the anniversary already referred to, and in distributing the awards a venerable clergyman withheld the prize thus honourably won, for the singular reason that "the winner was upon the occasion absent at an extraneous place." Strange reason; but characteristic enough of the religion of State-Churchism.

From the conduct of these examiners, one might infer that they consider the Cardigan Grammar School entirely Church property; but will not the corporation of that place have the kindness to enlighten them upon this matter? Perhaps, after all, this occurrence will turn

out [very beneficial, by hastening the passing of the Endowed Schools Bill of our universally respected countryman, Mr. Dillwyn.

When Dissenters were condemned to the pillory, &c., they had no means of proclaiming their wrongs to the world; but now, fortunately for them, they have the advantages of a free press and an advanced public opinion. Henceforth, ecclesiastical tyranny will be made known, and that by such as can dare to offend their stately-constituted "curers of souls."

Let this incident incite Nonconformists to more determined efforts to bring about the noble end that the blood of their ancestors so loudly calls for—the complete separation of the Church "from under State patronage and control."

I am, Sir, yours, &c.,
THOMAS HARRIS.

Llechryd.

THE REV. HENRY WARD BEECHER AT MANCHESTER.

A meeting was held on Friday night in the Free-trade Hall, according to announcement, "to welcome the Rev. Henry Ward Beecher on his public appearance in this country." The hall was extremely crowded, and there were probably 5,000 persons present. It was supposed from the paper war of placards for the last fortnight that the meeting might be disturbed by partisans of the Confederate States. Arrangements had therefore been made for the prompt suppression of disorder; and notices to that effect were posted about the room. The chair was taken at half-past six by Mr. Francis Taylor. At the same time the entrance of Mr. Beecher, accompanied by Mr. Bazley, M.P., and some prominent members of the Union and Emancipation Society, was the signal for enthusiastic cheering. A letter was read from Mr. T. B. Potter, chairman of that society, expressing great regret that illness prevented his attendance, and saying:—"I have firm faith that, purified from the plague-spot of slavery, the Republic will emerge in its integrity from this war with renewed life and vigour. I desire, however, most earnestly to impress upon the working men of Manchester that the struggle now going on in America is their own battle, for on the maintenance of the great Republic in the West depends in a great degree the progress of popular institutions all over the world. This the enemies of freedom well know, and therefore imperial influences abroad, as well as selfish and oligarchical sympathies at home, are brought to bear in favour of the slaveholding conspirators. Mr. Beecher will be able to tell his fellow-countrymen that, whoever else be against them, the hearts of the working men of England, and I believe throughout Europe, beat in unison with those who are fighting the battle of freedom on the other side of the Atlantic." Letters of apology were read from Mr. W. E. Forster, M.P., and Mr. John Bright, M.P. The mention of the name of the member for Birmingham evoked a storm of enthusiasm.

The CHAIRMAN, in opening the proceedings, referred to the establishment of the Southern Independence Association and the speech of Lord Wharncliffe. The noble lord and his colleagues in that association were the representatives of the political party that had always opposed progress in this country. If Lord Wharncliffe thought his principles were shared by the working classes, let him call a public meeting and test the matter. (Cheers.)

On the motion of Mr. BAZLEY, M.P., an address of welcome was presented to Mr. Beecher.

The Rev. H. WARD BEECHER, on coming forward to address the meeting, was received with great enthusiasm by the great majority of the assembly, and with expressions of disapprobation by the very small but noisy minority. The latter were able to prevent him commencing his address for some minutes, but at length he said: "We will have an all-night session, but we will be heard. (Cheers and laughter.) I have not come to England to be surprised that those men whose cause cannot bear the light are afraid to hear speaking." (Cheers.) Silence having been obtained, he proceeded to allude to the terms of the address. He coveted no higher honour than that his name should be one amongst the least of that great company of noble Englishmen from whom the Americans had derived their doctrines of liberty. He understood that there was some sort of opposition to what were called American ideas, but what were those ideas? The seed-corn they got in England; and if in a larger sphere and in circumstances of unobstruction they had rolled in America mightier sheaves, every sheaf contained the corn that had made old England rich for 100 years. (Cheers.) It had been hinted that there might be something offensive to Englishmen in things that he had said and done. Now he never stopped to consider, in the midst of the great and mighty struggle which is taxing every energy, whether words spoken for truth and in fidelity to duty would be liked in this or in that shape by one or another. He had had one honest purpose, which he had pursued since he had took part in public life—viz., with all the strength God had given him to maintain the cause of the weak and of the poor. If in the heat of the conflict some words had been over-sharp or heedlessly uttered, who were the men to call him to account? Some exquisite French dancing-master, standing at the edge of a battle in which Cœur de Lion swings his axe, may criticise him by saying he has violated the proprieties of the dancing-room in the midst of the battle. When dandies fight, they take care how they look; when men fight they think about what they are doing. (Cheers and laughter.) But he was not there either on trial or in his own defence, and should therefore say no more on the matter. He was

glad to be able to acknowledge the cordial kindness of Englishmen towards America. There had been serious doubts of the continuance of friendly relations, owing to the agencies that had been at work to pervert and misrepresent on both sides of the water; but when he told his friends of the reception he had met with, and of the meeting he had attended here, it would be a renewed pledge of amity. (Cheers.) He had never ceased to feel that war between two such great nationalities as these would be one of the most unpardonable and atrocious offences that the world ever beheld. (Cheers.) And he had therefore regarded everything that needlessly led to those feelings out of which war comes as being in itself wicked.

The same blood (he said) is in us; we are the children of the same ancestors; you and I hold substantially the same doctrines; we have the same mission amongst the nations of the earth. Never were mother and daughter sent forth to do so queenly a thing for the Kingdom of God's glory as England and America. (Cheers.) Then why, you ask, are we so sensitive; why have we hewn England with our tongue as we have done? You know there is no man that can offend you so deeply as the one you love most. France has been joined, you say, with England step by step in all that has been done, and yet, why is the press of America silent against France, and why do they speak as they do against England? It is because we love England. (Cheering and laughter.) I have lived to witness a complete revolution in feeling. Before the war of 1812 there was an almost universal feeling against the "Britishers," as they were called, but I have seen that feeling little by little die out; and what with the increase of commerce and affinities in other respects, there has come to be in America a feeling most cordial and admiring of England. Look at our institutions, and you will find that the foundations of them were taken from the quarry of your history. What have we borrowed from France? Here a fashion, there a gesture or a custom. All that dignified humanity and made society rich and life worth having, have we not brought from old England? (Cheers.) Do you suppose that under such circumstances, with this great and growing love and pride, with this feeling that we were being associated with the historic glory of the Anglo-Saxon race—do you suppose it was with feelings of indifference we beheld in our midst the heir-apparent to the British throne? (Cheers.) There is not reigning on the globe a Sovereign who commands so simple, unpretentious, and unaffected respect as your own beloved Queen; and I have heard multitudes of men say that if there was nothing deserving it in the heir-apparent, it was their joy and pleasure to pay respect to him, that his mother might know that through him the compliment was paid to her. (Cheers.) He was welcomed everywhere, except in Richmond. (Cheers and hisses.) Judge, therefore, our feelings when we saw, or thought we saw, that England was seeking an opportunity of going with the South against the North. It hurt us as no other nation's conduct could have hurt us; and if we spoke some words of intemperate heat, we spoke them under the mortification of disappointed affection. Cheers, and hisses, and laughter.) Have I urged or threatened war with England? Never. This I have said—(Prolonged interruption.) Ay, I have spoken on the prairies where buffaloes bellowed, before. (Laughter.) This I have said, and I repeat it here, that the cause of constitutional government, and the cause of universal liberty as associated with it in our country, is so dear to us and so sacred to me, that rather than betray it we would give the last child we had, that we would not relinquish this conflict though other States went out with the South; and that if it were necessary to maintain those great doctrines of representative government in America against an armed world, we were ready to encounter the risk. (Cheers.) The darker days of embroilment are past. The speech of Earl Russell—(cheers)—coupled with the detention of those armed ships, will take away the sting from the minds of our people. (Hear, hear.) We know your doctrines, and that they will not be altered; and all we ask is, let there be a thorough neutrality. (Cheers.) We believe there will be one. If you send us no men, we can do without them. If you send us no powder, we are able to make our own. (Laughter.) If you send us no muskets or cannons, we have cannon that will carry five miles already. (Laughter.) We don't ask for material help, but we shall be grateful for moral sympathy. If you won't give us that, we shall still endeavour to do without it. (Cheers and laughter.) If we cannot manage this rebellion by ourselves, it shall not be managed at all. It is simply a question of time. The population is with the North; the wealth is with the North; the education is with the North; the right doctrines of civil government are with the North. (Cheers.) It will not be long before another thing will be with the North—victory! (Great applause.) Men in England are impatient at the long delay. If we can bear it, can't you? (Hear, hear.) If the day should come—one, two, five, or ten years hence—when the old stars and stripes shall wave over all the States of the Union again, when the simple ordinances and fruits and privileges of civil liberty shall prevail equally over every part, it will be worth all the blood and all the tears that have been shed, and all the treasure that has been poured forth. (Cheers.)

The rev. gentleman then laid down the proposition that slavery was the cause of the civil war, and he proceeded to show how the "domestic institution" had gradually increased until the power and arrogance of the South became intolerable, and after enduring many insults, the North at last roused itself to stop the aggressions of the slave power. He made a great point of the circumstance that whilst the Southern State laws speak of negroes as "things" and "chattels," the Federal constitution mentions them as "persons." Two causes—one commercial and the other political—had combined to increase the influence of the South. The value of the slaves was enormously enhanced by the growth of the demand for cotton and the invention of the cotton gin. When the value of a slave rose from 300 dols. to 500 dols. half the moral law was swept away; when the price increased to 700 dols., the moral law disappeared; when 1,000 dollars was reached, slavery became one of the beatitudes on the Mount. (Cheers.) Oh, when Moses wrote the laws, delivered

by the Highest, he wrote them on stone; but when the devil through his minions writes his laws, he writes them on silver. Their pocket is their Mount Sinai; they are the lineal descendants of the men who worshipped the golden calf. The political cause was that the South obtained additional representatives in Congress by counting its negro population in the ratio of five to every three white men. He contended that for fifty years the Union had been dominated by the South. All the aggressions, the filibustering, the threats to England,—all the belligerency that the Government had assumed for the last twenty-five years, had been under the inspiration, under the almost monarchical sway of the Southern oligarchy. (Cheers.) What a curious revolution to find Great Britain now throwing her protecting arms around those who had so well abused her! (Cries of "She has not.") Then all he could say was that she had been caught in very suspicious circumstances. (Laughter.) He called upon Englishmen to "join with the North, and let the world understand that when America strikes for the liberty of the slave and all the common people, Great Britain endorses her." (Cheers.) He then went on to describe the struggles of the abolitionists up to the triumphant election of Mr. Lincoln, and contended that whilst the North had patiently borne defeat for many years, confident of their ultimate triumph, the South seceded immediately after their first defeat. They seceded because they regarded Mr. Lincoln's election as endangering the safety of slavery. It had been said that slavery had nothing to do with the secession: as well tell him that the clouds had nothing to do with the flood. (Cheers.) He asked the meeting to say whether the representations that had been made in the press and elsewhere of the likings for the Southerners, represented the feelings of the great mass of the people. (Cries of "No, no," and immense cheering.) He thanked God for those cheers. Mr. Beecher went on to eulogise the bravery of the coloured people of America. On this subject he said:—

Allow me to say of the conduct of the coloured people, our citizens (for in New York coloured people vote, as they do also in Massachusetts and in several other Northern States)—that it is a subject of universal remark that no men on either side have carried themselves more gallantly, more bravely, than the coloured regiments that have been fighting for their Government and their liberty. My own youngest brother is colonel of one of those regiments, and from him I learn many of the most interesting facts concerning them. The son of one of the most estimable and endeared of my friends in my congregation was the colonel of that regiment that charged at Fort Wagner. He fell at the head of his men—hundreds fell—and when inquest was made for his body, it was reported by the men in the fort that he had been buried with his niggers; and on his gravestone yet it shall be written, "The man that dared to lead the poor and the oppressed out of their oppression died with them and for them, and was buried with them." (Cheers.) On the Mississippi the conduct of the coloured regiments is so good that, although many of the officers who command them are Southern men, and until recently had the strongest Southern prejudices, those prejudices are almost entirely broken down, and there is no difficulty whatever in finding officers, Northern or Southern, to take command of just as many of these regiments as can be raised. It is an honourable testimony to the good conduct and courage of these long-abused men, whom God is now bringing by the Red Sea of war out of the land of Egypt and into the land of promise. (Cheers.)

After thanks had been voted to the chairman the National Anthem was played on the organ, and the audience dispersed, several hundreds previously pressing round Mr. Beecher to shake hands with him.

On Saturday afternoon the students of the Lancashire Independent College, Withington, seized the opportunity of the Rev. Henry Ward Beecher's short visit to that neighbourhood, to invite him to the college to receive from them an address. The presentation took place in the library. Mr. Beecher met with an enthusiastic reception from the students, who alone attended, with the exception of Mr. J. H. Estcourt, who was also present, as the professors were away from the neighbourhood.

This morning, Mr. Beecher was to breakfast with some leading anti-slavery friends in Edinburgh, and address a meeting in the Free-Church Hall in the evening. He is also to speak on the American war at Exeter Hall, on Tuesday evening next.

Obituary.

THE ARCHBISHOP OF DUBLIN.

Archbishop Whately died at noon on Thursday, at his episcopal residence. His Grace had been ailing for some time, but the disease, though it did not in its first stages alarm his friends, refused to yield to medical treatment, and he gradually sunk under its influence. Till recently he suffered greatly, but his mind was to the last as vigorous and clear as ever. Those who ministered to him in his illness bear witness to his patience and his unrepining submission to the Divine will. His Grace was born in the year 1787, and was in his seventy-seventh year.

The father of Archbishop Whately was the Rev. Dr. Whately, of Nonsuch Park, Surrey, and the son was early destined for the clerical profession. He was sent to Oriel College, Oxford, where he was contemporary with Dr. Newman. The late Bishop Copleston, Dr. Arnold, and at a later period Dr. Pusey, joined the same college. One member of the Oriel Society, though not a fellow, deserves especial mention, not only for the extraordinary vicissitudes of his career, but for the liberal and even munificent conduct of Whately to him—Joseph Blanco White.

Whately took him to Ireland in 1831, and made him tutor to his only son, the present Archdeacon of Glendalough. When White became an avowed Unitarian, he found the kindest friends in Dr. and Mrs. Whately, who contrived, by all sorts of acts of liberality, anonymous or direct, that he should not be deprived of any comforts through his conscientious act of self-sacrifice. Whately, with the noblest and the rarest courage, stood by his friend, though, as White himself declares, it was impossible for Whately to be a Unitarian. He was accused openly of Unitarianism—almost alluded to by name in the House of Lords from the right rev. bench; but, to his honour be it said, he never deserted the poor ex-Spanish priest whom he had introduced to Oxford.

He was appointed Principal of St. Alban's Hall in 1825, and as the University of Oxford had so far yielded to the modern studies of the age as to institute a chair of Political Economy, Dr. Whately was appointed Professor in 1830. This last appointment, however, he only held for a short time, as he was appointed to the Archbishopric of Dublin in the following year.

"One strong inducement with the Government," says the *Times*, "in making the selection no doubt was that it was about to commence the great experiment of religious education, based upon the principle of national equality, from which should be carefully excluded everything liable to even the suspicion of proselytism. And it was essential that the new Archbishop of Dublin should take an active part in working out the experiment, as one of the principal members of the new Board of Education. The results proved that the selection was perhaps the very best that could have been made. For a long time Archbishop Whately was an object of dislike and suspicion to the majority of his clergy on account of what they regarded as his heterodox views respecting the laws of the Sabbath, the inspiration of the authorised version of the Bible, the authority of the Athanasian Creed, and other matters. Some zealots in the cause of Scriptural education went so far as to denounce him as a Socinian. But, not heeding personal attacks, he set to work with great earnestness in combating and refuting the errors that prevailed around him. He was indefatigable in his efforts to advance what he believed to be the truth, and to free the Protestant religion in Ireland from the odium brought upon it by the spirit of intolerance. Slowly but steadily the ascendancy of his great intellect and his moral worth was established and extended. Every year the circle of his admirers and imitators among the clergy was enlarged. Publication after publication issued from the press with extraordinary rapidity, all characterised by the severe logic, the quiet humour, and apt illustration which give an unrivalled charm to his polemical writings; while the palace, the hospitality of which was on the most liberal scale, was a centre of propagandism, whence liberal ideas continually went forth in all directions, associated with wit and merriment and good fellowship."

Among the peculiarities of the Archbishop's speculations may be mentioned his "Thoughts on the Sabbath," to which he denies Divine authority, and rests it on the ordinances of the Church; and his views of the character of the apostate Judas. In a published sermon he denies that Judas was actuated by the greed of lucre when he betrayed the Saviour. He maintains that he, in common with the other disciples, believed he had come to restore the temporal monarchy of Judah, and, impatient of what appeared to him his Master's vacillation, he took the bold step of precipitating events by betraying Him, believing that when thus driven to bay the Saviour would assert His authority. And when he found the miserable mistake he had committed, and that his rashness had led his Master to the cross, the remorse arising from that feeling led him to fling away the money, which was never an object with him, and his own life as well. Extempore prayer he always discountenanced, and the Evangelical Alliance was never received into his favour. On the other hand, he was so little obnoxious to a charge of being enslaved to forms that he was described by Dr. Arnold as a man whom "no folly or wickedness of the vilest of factions [the Tractarians] could move from his purpose, or provoke, in disgust, to forego the defence of the temple."

In 1848 the whole Church was moved by the appointment of Dr. Hampden to the Bishopric of Hereford. Dr. Whately was not a man to be quiet under such circumstances. Hampden was his friend—an old Oriel man, a Liberal—and battle to the death must be done with his "Tractarian" opponents. Out he came with a vigorous letter, calling the remonstrants of all parties (the Evangelical Bishop of Winchester at their head) downright bigots. His lordship published a considerable number of theological writings, consisting of sermons and charges, all marked by a desire to place religion on a simple and Scriptural basis, and in harmony with man's intellectual nature. His style was aphoristic and luminous, and his reasoning most severe. He was indifferent to what periodical he contributed, so long as he thought he was doing good. To the *Saturday Magazine*, no less than to the *Edinburgh and Quarterly*, he was willing to send papers in the midst of his multifarious diocesan work. He could not only write books on logic and rhetoric, for Oxford men, but easy tracts on money matters for the Society for Promoting Christian Knowledge; and he did not disdain to amend and improve "Tales of the Genii," to edit "Scripture Lessons," and a "Book of Sacred Poetry" for schools. Neither was he particular as to the opponents with whom he dealt. Roman Catholics, High-Churchmen, and Evangelicals, fell by turns under his lash. His arguments were expended on the first, his abuse on the second, and his contempt on the third. Writing in good faith, however bluntly, he was indifferent to unpopularity.

The Archbishop married in 1821, on quitting Oxford for the first time, Mary, daughter of Mr. W. Pope. One of his sons is the Ven. Edward Whately,

Archdeacon of Glendalough, Chancellor of St. Patrick's Cathedral, and Vicar of Bray. Mrs. Whately, wife of his grace, died 25th April, 1860.

LORD LYNDHURST.

Lord Lyndhurst died at his town residence, George-street, Hanover-square, at three o'clock on Monday morning. He was born at Boston, Massachusetts, on the 21st May, 1772, and was therefore in his 92nd year. He had been ill for some days, gradually sinking, and at last literally "fell on sleep." The change was imperceptible. He did not experience the "dura inclementia mortis." John Singleton Copley was born at Boston, and was the son of Copley the artist. He was about a year old when the "Tea Riots" took place which commenced the American Revolution. At nine years of age he was brought to England, educated at Cambridge, and chose the legal profession, where his eloquence, subtle intellect, and clear head, soon gained him a position. In 1818 he came into Parliament for a Government borough, and immediately rendered service on the subject of the Alien Bill, when he answered Romilly, and was answered by Mackintosh. He was then Mr. Serjeant Copley, with a rich practice. The next year we find him Sir John Copley, Knight, and Solicitor-General. In 1823 he was Attorney-General, and in 1826 Master of the Rolls. In 1827 he appeared as a "Canningite" in the short administration of the dying statesman. He was made Baron Lyndhurst, and took his seat on the woolsack, but he was one of the three (the two others being Lords Bexley and Anglesey) who were cited as security that the Canning Cabinet would not propose Catholic emancipation. In 1828 he yielded the woolsack to Lord Brougham on the advent of the Grey Ministry. His lordship vigorously resisted the Reform Bill, and in the short-lived administration of Sir R. Peel in 1835 again became Lord Chancellor. In 1841, on the return of Sir Robert to power, he was appointed Chancellor for the third time, and remained so till the breaking up of the Peel Ministry, after the repeal of the Corn-laws in 1846. He was subsequently appointed High Steward of Cambridge University, and though not again in office, took an active part in the debates in the Upper House. Two powerful speeches, one on the policy of Prussia during the Russian war, and one on Earl Clarendon's policy in 1856, belong to the last era of Lyndhurst's public life. His last great efforts were in defence of the privileges of the House of Lords, supposed to be infringed by the creation of Lord Wensleydale's peerage for life and the Paper-duty Repeal Bill.

MR. SHEEPHANKS.—This distinguished benefactor of the nation, whose picture-gallery has afforded pleasure to tens of thousands of British people, died at his residence, Rutland-gate, on Monday week. Mr. Sheepshanks, born in 1787, was the son of a wealthy cloth-manufacturer at Leeds, and succeeded his father in the business. Although a brother of the famous astronomer, he led a quiet, unostentatious life, and only became known by his munificent gift to the country. The collection is worth about 60,000*l*. Among the "conditions precedent" of the gift of the Sheepshanks Gallery, was one which he ultimately did not insist upon—the opening of his collection on Sundays.

MRS. TROLLOPE, the popular authoress, has just died at Florence. In the early portion of her career she acquired some notoriety as the writer of a work on "America and the Americans," in which she criticised our Transatlantic kinsmen in a coarse and unfriendly spirit. Mrs. Trollope's later works are too numerous to be given in detail. They include "The Vicar of Wrexhill," "The Widow Barnaby," "The Widow Married," "The Barnabys in America," "Jessie Phillips," and many others. Mr. T. A. Trollope is one of her sons; Mr. Anthony Trollope a near relative.

Postscript.

Wednesday, Oct. 14, 1863.

AUTUMNAL MEETING OF THE CONGREGATIONAL UNION.

LIVERPOOL, Tuesday night.

Lancashire is this week the scene of three great ecclesiastical gatherings. In the train which brought me here yesterday, I saw several Episcopalian faces, the owners of which were on their way to the "Church Congress" which meets at Manchester to-day, to-morrow, and Thursday. On these same three days the Congregational Union meets, and the first English Synod of the United Presbyterian body is being held in this town. This last-named body has put out a programme curiously resembling that of the Congregationalists, for both bodies are holding meetings to-night for the exposition and enforcement of their distinctive principles, and both will to-morrow night have meetings of which missionary work will be the subject.

This double influx of strangers must put to the test the hospitality of the Liverpool Nonconformists; for I understand that the Congregational Union Committee were providing for 500 guests, and, judging from the largeness of the audiences, I should think that the number has been reached.

The meetings of the Union commenced last night with a devotional meeting at Newington Chapel, which was numerously attended. The Rev. JOHN GRAHAM delivered an eloquent and earnest address

from the words, "I am come that they might have life, and that they might have it more abundantly."

This morning the ministers and delegates assembled in Great George-street Chapel—an elegant structure in the classic style, and better suited for such a meeting than many of our chapels, as it has raised seats, and is light, airy, and agreeable in appearance. It was quite filled, the gallery being occupied by spectators. After devotions, conducted by the Rev. J. Corbin and the Rev. J. B. BROWN, of London.

The CHAIRMAN, the Rev. E. Mellor, delivered his address. After giving a fervent welcome to the members of the Union present, he made a brief reference to the chairman of the Union since its formation in 1831. Of the thirty-three who had held that office, no fewer than eighteen had fulfilled their course, most of them dying when like shocks of corn fully ripe, and some of them when their eye was not dim nor their natural force abated. The Chairman then naturally spoke of the immediate loss of the Union and the congregation of the chapel in which they were assembled—

The name of Thomas Raffles is imperishably connected with the history of our denomination, to which he was attached by connections which no temptations could ever shake, and which were never stronger than when he died. The polity of Congregationalism he accepted and defended whenever occasion arose, on the ground of the teaching of the oracles of God; and while he regarded with a true Christian liberality the opinions of others, he never, through the course of a long life, deviated from the persuasion that that the religious body of which he was so distinguished an ornament represented alike in its polity and doctrine the mind of Christ and his apostles.

After some further touching allusions to the character and gifts of Dr. Raffles, Mr. Mellor said he should deal with one or two points to which, if they had understanding of the times, they would do well to give earnest heed. If their denomination was to flourish or to maintain its ground, it must attend to its voice, its hand, and its purse. The spirituality of the church had been dealt with by several of those who preceded him.

It is fundamental to every other thing, but its power for good can be greatly checked by the accidental association with it of circumstances which beget a prejudice and an opposition wholly distinct from that which the Gospel encounters from the unrenewed heart. They are like the weeds and shells which attach themselves to vessels even of the finest shape and of the greatest strength, and which retard her speed in a most sensible degree. And it will be well to overhaul every religious organisation from time to time for the purpose of careening and cleansing it from every parasite which can have no other function than that of an impediment to the progress of the cause of Christ.

Under the first head—*Congregational Music*—the musical cultivation of the age was referred to, and contrasted with the service of song in the sanctuary, which, in some cases, "might be designed as a sort of Sabbath penance for the enjoyment which one has experienced from the music of home." There were delightful exceptions to this rule, but the rule rested on far too many exemplifications still. Yet sacred music ought emphatically to be found in the church of Christ. The moral influence of "bad music executed with congenial bad taste and blundering" was not slight. The accidents of their worship might be the links which attach tens of thousands to their denomination, and immediately to Christ himself, or they might be the repellent pole of the magnet driving them back for ever from all Christian influences. He deprecated music sung exclusively by a choir or orchestra as "a serious outrage on the very idea and aim of public worship," and advocated no music in their places of worship but that which should be purely congregational, and married in a well-assorted wedlock to the words they had to sing. There were, happily, signs that the doom of the mongrel tunes of the last half-century was sealed. Grateful reference was made to the efforts of Mr. Waite, Mr. Allon, and Mr. Binney in issuing improved books of psalmody. Objections to the cultivation of music were stated and answered. There was of course danger—but it was part of our probation in this world to cultivate the right without committing the wrong. He would, therefore, urge that it was their duty to make the music of their places of worship as perfect as painstaking culture could make it, while they guarded against the disease of supposing that the richest harmonies they could render would atone for the absence of the spirit and the understanding also. And for the furthering of the object in view it would be well if there could be a rehearsal, by as many as were willing to assemble for the purpose, of the hymns and tunes which were designed to be sung the following Lord's day. By this means a spirit of intelligence would be seen to pervade their service of song, and then, with a fulness of meaning never realised before, they could say, "Praise ye the Lord, for it is good to sing praises unto our God, for it is pleasant, for praise is comely."

Prayer—was the second division of the address. As a rule the pulse of the Church was to be found in its prayer-meeting—

Tried by this standard, can the health of many of our churches be said to be in a satisfactory condition? Are there not distressing symptoms of spiritual syncope? Is there not that languid and intermittent beat that shows great weakness about the heart? Are there not many prayer-meetings that remain not only in actual numbers but in identical constituents the same from month to month, not to say from year to year? Is it not often possible to photograph in your mind's eye the precise picture of the meeting before you go, with the exact position each person will occupy in the room; and does it not amount at times to a certainty that no fresh voice will be heard leading the devotions of the people? Is there any proportion observable between the increase of

professors and the increase of the men who pray? We fear that the answer will in the great preponderance of instances be little creditable to the state of our churches in this regard.

It was complained that the prayer-meeting was dull and monotonous. That was owing as much to those who were not there as to those who were, especially when the absentees were men capable of praying to edification. It was to be feared that a vast amount of the cultured intelligence of their churches was unrepresented in their meetings for social prayer. Referring to the deterrent reasons, he alluded to the "nervous fear of our fellow-men." In some cases the excuse was a lame one, especially to those who in other spheres could command the attention and admiration of all. After drawing a picture of what the prayer-meeting might be, the Chairman said that the disparity between the picture and the reality showed to what an extent they had sunk below the true ideal of a Christian church. There was, it must be confessed, an egregious contradiction between the doctrines they professed and the general aspect of their prayer-meetings.

What shall we say, brethren, of such as profess to be in possession of a power to rend the heavens and will not use it? What can we say but that, for the sake of ordinary consistency, we must either abandon our doctrines or mend our practice? Let us be assured of this, that prayer and Pentecost had no casual connection with each other. The spiritual mechanism which opened the windows of Heaven was in the upper room at Jerusalem. It was the prayer not of one, but of many—not offered once, but with importunate perseverance and repetition. And while it is true that we may not now expect the outward signs and wonders which then accompanied and authenticated the baptism of the Holy Ghost, we may with certainty expect that which is better still, because internal and enduring—the quickening of the spiritually dead, the reviving of such as droop, and that peace of God which passeth all understanding, the peace which, ruling first in the individual heart, preserves the whole church from unseemly barrenness, bitterness, and conflict. The day which shall witness our churches on their knees in resolute supplication will inaugurate a new and blessed era in our land. May its brightness be even now on the point of dawn!

Individual Work—was the third head of the address. The church was aggressive as well as conservative. Everything gives and receives—preeminently Christianity. The spiritual health of the soul is invigorated by efforts to help and bless others.

Whenever a church so far mistakes the end of its existence as to suppose that its main business is to keep itself warm and comfortable by the enjoyment of its ordinances, it is certain to discover its error sooner or later. Ordinances will prove deceitful cordials to men who will not work the work of God. The warmth which once they found in the services of the Lord's house will die out of them, and professors will shiver even in the midst of them, as we sometimes shiver before a fire when we seek for that heat from without which would come at once were we by vigorous exercise to accelerate the circulation. Where are the churches that have forgotten their aggressive mission, and that have not been rent a-under by internal feuds, Satan claiming the energy which would not consecrate itself to God? or that have not been eaten into rottenness by that Antinomian worm which leaves no strength nor beauty undevoured? The Church is, doubtless, a home into which the outcasts are to be gathered and fostered and preserved. But is it not a home where warriors live, every one of whom is enlisted for battle? It is the light of the world; but light is not for self-illumination. Its mission is in dark places. The Church is leaven, but leaven is not to consume its fermenting energy on itself. Its function is to spread through the whole mass, charging each particle in turn with its assimilative power. But if that which is called leaven does not spread, and if that which is called light does not shine, we must not conclude that the real nature of things has been transubstantiated, but that names have been misapplied; for only "that which maketh manifest is light," and only "that which leaveneth the whole lump is leaven."

How many of their church-members were open to the charge of indolence and fruitlessness. It was not extravagant to demand that no man ought to be a member of a Christian church who was not able either to point definitely to some work he was doing for Christ, or to assign some sufficient reason why he was doing none at all. There are those whose sphere is the family circle, but thousands in our churches could occupy a wider one, who could not secure an acquittal either from their conscience or their God unless they had elsewhere some well-defined work to which they had given themselves as by vow and consecration. What a call was there for activity. Look at our large towns, growing larger with a fearful speed—for they outstrip with a disheartening rapidity all the agencies established for overtaking and vanquishing their crime, indifference, and wretchedness.

Is there a Christian heart that can preserve its calmness amid the intemperance, the profanity, the impurity, the violence, the superstition, the infidelity, the crass insensibility, the manifold heartlessness of our large towns? And is there a Christian hand which can hang down in listless or resolved inaction? If man were but the denizen of this life and world, and the grave received him whole and entire to a remorseless corruption, a prudential philanthropy might still prompt us to assuage as well as we might the bitterness and sorrow of his pilgrimage to such an inglorious goal. But as his being stretches through both worlds, and must inherit all that heaven can bestow or hell inflict, there is no hand that can be idle amid this seething ungodliness without receiving the deep and ineffaceable brand of the Divine indignation.

They did not recognise parochial divisions founded on ecclesiastical assumption—for in their view man's heart was older than parishes. They preached and taught, as they lived, by divine right, and when

haughtily challenged by the question, "By what authority do ye these things?" they would answer, "By the authority of him who is our Lord and yours, and who by the mouth of his apostle had said, He that knoweth to do good and doeth it not, to him it is sin." The call which now sounded forth as from heaven itself to all who love the name of Christ was to individual action—

"He that hath ears to hear, let him hear." No professor can slip the yoke of his pressing responsibility, except at his peril and irremediable loss. He may select the sphere in which he will labour, according to his taste, qualifications, and faculties. But some sphere he must have. He may possess the gift of fluent and fervent speech, and be able to preach in such stations as the church may have found as centres or outposts of its expanding labour—he may have special endowments for teaching the young—he may have large sympathy with sorrow, and may find his most congenial work in visiting from house to house. Some desire to serve his Lord and some aptitudes for service he must have, or how will he prove that his piety is sought better than a name? And if our churches become fairly roused, so that there shall be no slumberers in them, but all shall be awake and working, each according to his individual capacity and preference—if as every organ, vein, artery, nerve, and cell in the healthy human body discharges its own function, and ministers to the well-being of the whole, instead of oppressing the rest by its own morbid action or inaction, each member of the church fulfils his proper duty, a sensible and wide-spread impression will be speedily made upon the world. The unreclaimed population of our country will be simultaneously touched by the Gospel at a hundred points where before it has been touched at one. Like a kingdom which has rebelled against its rightful monarch, it will be invaded at once on every side by forces which cannot be resisted. Like the thick brooding darkness of the night, it will be chased away, not by bright patches of light resting here and there as on mountain heights, but by individual rays that glance into every valley and sheltered nook of human ignorance and guilt; and the day will at length come when no man shall say to his neighbour, "know the Lord, for all shall know him from the least even to the greatest."

Christian Liberality—Mr. Mellor's fourth and last division was, he said, a delicate topic, but it must be firmly touched. Their denomination could gratefully recognise "illustrious examples of liberality"—and perhaps no section of the Christian Church was more singularly favoured with men of this description. Nor must they overlook the thousands among the comparatively poor who in proportion to their means were not a whit behind them in their generosity. It required but a slight knowledge of the financial history of their churches to show that there was a glorious nobility of heart among many of their operatives and struggling tradesmen, and no one could be acquainted with the sums which they have raised from time to time without wondering upon what principles of domestic economy so much had been saved. But there were many serious obstacles to the growth of the right feeling in this matter, chiefly the impression among Christians that their property was *their own* and not the Lord's. If the sense of stewardship should take possession of the Church of Christ, one of the chiefest obstacles to the progress of the Gospel would be removed.

But how do matters stand? Men—yes, such as aspire to the designation Christian, who resent appeals for their Saviour's cause, and dismiss them unheeded altogether or with a scant, grudging, and sour response, will spend in a single night's entertainment to their friends more than they give to the cause of religion during a whole year. Social companies are doubtless right enough in their place, and cannot be wholly foregone without the risk of unsympathetic isolation and selfishness; but surely they ought to have some consistency with a man's whole life. And it is a sin of a dark and terrible hue when men can spend lavishly on a feast and turn their Saviour as a beggar away from the door. We envy not the man whose luxuries cost him more than his Lord. The only spirit which Christianity recognises is that which gives the best to the Lord. Without the giving of the best we should have had no Gospel—"God so loved the world, that he gave his only-begotten Son, that whosoever believeth on him might not perish but have everlasting life." Heaven has given the best to earth; shall not earth return the best to Heaven? Let us take the words and bind them as a frontlet on our brows—"The best for the Lord." When Solomon built the temple he never forgot the principle amid the fragrance of the cedar-wood, and the flashing of the silver and gold, and the subtle carving of cunning workmen, of the best for the Lord. When the wise men came from the East to Jerusalem to welcome the Saviour's advent, they brought gold, frankincense, and myrrh, to honour the principle of the best for the Lord. When the woman broke the alabaster-box of ointment, and poured it on his head, she showed her resolve to give the best to the Lord. When Joseph of Arimathea offered his new tomb in which never man lay, he felt that nothing would justify him in refusing the best to the Lord. And let us be assured that when we are generous towards every other thing save the Gospel, and towards every other person but the Saviour who bought us with his blood, he will mark the indignity. As he says, "Ye brought that which was torn, and the lame, and the sick, thus ye brought an offering, should I accept this of your hand?"

He thought there was an unreasoning and irrational complaint against the multiplicity of claims which in these days solicited help. Ought they not rather, in the present state of the world, to prepare for claims more numerous and more varied than they had met with hitherto? What claims could they eliminate?

The world needs the Bible, shall we refuse to give another farthing for its circulation? It needs missionaries to expound and enforce its limits, shall we cancel our subscription to the societies which send them? Sabbath schools present their annual solicitations, shall we turn to them a deaf ear? Let us take the list of all the agencies now in operation for the physical, intellectual, social, and spiritual regeneration of man with the view of reducing it within a less formidable compass,

and we are greatly mistaken if each society in turn would not be able to plead for continuance with most effective eloquence. It may be the case that some of these organisations might be spared if there were more individual activity, but we doubt whether such as would advocate their extinction would be the parties to help towards their substitution by personal toil. My brethren, we sometimes speak of the glory of England. But in what does that glory consist? In its commerce filling all seas, in its invincible armies or its equally invincible fleet, in its nice-balanced form of government, or the enterprise of its sons? We are insensible to the value of none of these; but so long as the world is groaning under its sins and woes, the glory of England will be that, with a prompt and tender heart and with a hand never slack nor heavy, it multiplies agencies which aim at the removal of everything that keeps man back from the purity and blessedness of God. A higher glory still it will have achieved when these agencies shall have attained their end, and when they shall exist no more, because needed no more. So many claims! What means the phrase but so many endeavours and enterprises toward accomplishing the prayer, "Thy kingdom come?" and when we are weary of working for the kingdom and of contributing towards its advent, let us drop the petition from our supplications, for no man can sincerely pray for that to which he refuses both money and labour.

Why, also, should they measure their liberality, any more than their morality, by that of their neighbours? It was a weak and ensnaring view, adopted to conceal individual obligation—

If the light of that judgment which we are so soon to face were only seen to rest, as it does indeed rest, on all the paths and purposes of our life, upon our givings and receivings, a wonderful impulse would be given to our beneficence. The liberality of many would be increased a hundredfold. The plea, "I cannot afford," which, by its flippant and audacious trifling with the truth, has astonished both heaven and earth, would not be heard once where now it is heard but too often. We have no faith of ever seeing the finances of our various institutions rising into a position of unfluctuating prosperity until an enlightened conscience is made the chancellor of a man's exchequer. He will see to it that nothing enters there, any more than into heaven, that defileth; and he will see to it that nothing remains there which has a just mission elsewhere. He will then dole out with a firm hand large sums which will make a nervous self-hood whisper that he is too lavish; and to all timid counsels, come they from what quarter soever, he will have but one answer, "I must give as God has prospered me—not more, lest I should be dishonest to man; not less, lest I should be dishonest to God." When this becomes the case, we shall have seen the last of that curious and obstructive class of men who, with a vexatious eye for faults, have never yet seen the society or project which has been deemed worthy of their liberality. Whatever plan of usefulness is formed is wrong in its principles, or in its details, or in its originators, or in its supporters, or in its mode of working, or in the time of its formation. And as such persons will not devise any scheme of their own which is likely to secure the approval of any second man of ordinary sagacity, their generosity is doomed to incessant disappointment. My brethren, truth demands that we tear the mask from the face of this evil spirit. It is not generosity but covetousness, which is idolatry, and which can have no part in the kingdom of heaven.

The Chairman concluded by invoking the blessing of God on their deliberations.

The Chairman's address, which occupied an hour and a quarter, was listened to with the profoundest attention, and at its close was greatly applauded.

The Rev. F. JUKES, of Hull, then proposed a vote of thanks to Mr. Mellor for the principles and appeals contained in his noble address, with a request that it might be published. He expressed thankfulness to the Great Head of the Church that one so well able to take the standard dropped by the deceased occupant of the pulpit of George-street Chapel had been appointed as his successor.

The Rev. R. BALGARNIE, of Scarborough, urged the necessity for bringing the contents of the address before the minds of the members of their congregations, and suggested that it, or portions of it, should be read by ministers from their own pulpits, to be followed by a prayer-meeting.

The CHAIRMAN—the motion having been heartily carried—thanked the meeting in some forcible sentences, and said that his address had been necessarily composed in snatches, and that if it had any pretensions to unity it was the most marvellous achievement on which he could congratulate himself.

As the autumnal meeting at Birmingham was held in the chapel of the Rev. J. A. James shortly after his death, so the present meeting has been similarly fraught with hallowed recollections, consequent on the recent death, in a ripe old age, of the late Dr. Raffles. As might have been expected, his name appeared on the programme, as the subject of an elaborate *in memoriam* resolution; which was proposed by the Rev. J. GWYTHYR, of Manchester. Speaking from a fifty years' knowledge of the deceased, he described his characteristics and labours with much feeling. Mr. HADFIELD, M.P., followed in the same strain, and excited great interest by his reminiscences of Thomas Spencer, of the settlement of Dr. Raffles, and the subsequent burning of his chapel, with other incidents in his life. The Rev. GEORGE SMITH, as representative of the Congregational Union Committee, supported the motion, and, on his own account also, as one who had had Dr. Raffles for a pastor, and had been ordained for the ministry by him, expressed reverence and affection for his memory.

The resolution was carried in silence, the audience rising, and the Rev. J. BALDWIN BROWN, in a few fit words, acknowledged the vote on behalf of Dr. Raffles's family, who, he said, would be deeply touched by it. He added that Mr. T. S. Raffles would have been present and discharged that duty, but he could not trust himself to give expression to his feelings.

The CHAIRMAN, after accounting for the absence

of the Rev. J. Kelly, from illness, then called on the Rev. J. G. MIALLE, of Bradford, to read a paper on British Missions. This paper was forcibly written, and contained some very happy phrases and well-put points. The writer expressed the belief that Congregationalism had become too conservative and too little expansive. The principles of Congregationalists had been largely adopted by others. Voluntaryism was no longer a power wielded by them alone, and it behoved them to see that they were not outstripped by those whom they had taught. He expressed the belief that their notions respecting churches, the ministry, and the diaconate required revision, to adapt them to the Apostolic model. He thought they were suffering from isolation, and that they should look to confederation as a source of improvement. For that reason he rejoiced at the spread of evangelistic effort, and was glad to find in the last report of the Home Missionary Society evidence of growth in the right direction. He then referred specifically to England, Ireland, and the colonies, and enforced the duty of Congregationalists in respect to each.

The Rev. THOMAS BINNEY followed in a resolution on the subject, and both interested and entertained the audience by his description of the cause of his appearance on that platform. He had lately looked as he had not done before into the financial condition of the Colonial Missionary Society, and had found that by March next it would be £1,200 in debt. So, said Mr. Binney, "I want money—I want £1,200." The society had sprung from the Union, and so to the Union he resolved to appeal. He had found the comparative intility of printed appeals, and stated some amusing facts in confirmation of that view. He, therefore, wished to look Lancashire men in the face, and he should do it all the more confidently after what he had heard that day about the richness of the soil and the liberality of its people. To show that that county, and indeed most other counties, had not adequately supported the Colonial Missionary Society, he gave the amounts of the collections for the society during a series of years, and the figures, with the speaker's comments, a good deal excited the risible faculties of the meeting. Finally, to show the actual state of affairs, he stated that a young man, admirably adapted to the colonies, was about to be ordained, and had taken a berth in a ship, when the committee were obliged to resolve that they could not spare the money required to send him out. Eighty pounds, said the speaker, would do it, and yet he (Mr. Binney) had at that time in hand £1500 from the churches in Tasmania for the relief of destitute churches in Lancashire.

The Rev. G. W. CONDER seconded the motion; but briefly only, as the dinner hour was approaching. As the motion was about to be put, Mr. MORLEY expressed a hope that the subject would not be so summarily dismissed, as it was important that Home Missions should be dealt with. It was therefore agreed that the topic should be further considered the next day.

The assembly then adjourned to dinner, the great majority to St. James's Hall; but the numbers were so great that another party dined in the school-room of Newington Chapel. After dinner the programme set forth that the subject of the Paris chapel and the extension of the Gospel on the continent would be considered; but I am afraid that the steam-rams and the Great Eastern had superior attractions for many of the members.

There was again a large gathering to tea in the school-room of Great George-street; the edibles being dispensed by the ladies of the congregation. At half-past six the chapel was filled, for the meeting for the exposition of Congregational principles. That meeting is proceeding as I write. Mr. Chas. Robertson is chairman, and has delivered a very thoughtful address, and the Rev. R. Spence, of Dundee, Rev. R. Robinson, of London, Rev. J. Baldwin Brown, Mr. Alfred Rooker, Dr. Vaughan, and Mr. John Crossley, are on the list of speakers.

To-morrow morning Dr. Spence is to read a paper on "The method of introducing ministers to our churches," and the subject of chapel-building and English preaching in Wales are to be considered. On Thursday Mr. Morley will move the appointment of a committee on trust-deeds, and in the evening the Rev. H. Allon is to preach and the Lord's Supper will be administered. The last meeting—of what promises to be a very gratifying series—will be a breakfast meeting of the Congregational Board of Education on Friday morning.

LATEST CONTINENTAL NEWS.

BERLIN, Oct. 13.—Intelligence received here from a reliable source states that Sweden will not sign the treaty of alliance with Denmark. The reason is stated to be that the Stockholm Riksråd believed the signature would be productive of no benefits, but great disadvantages to the conclusion of the railway loan of thirty-five millions, just determined upon. It is further stated that the French and Russian Ambassadors at Copenhagen have impressed upon the government the importance of maintaining peace.

VIENNA, Oct. 12 (Evening).—The *Botschafter* of this evening asserts that England and France were agreed to despatch notes to St. Petersburg, declaring Russia to have forfeited the rights conferred upon her by the Treaty of Vienna, and that they had notified this intention to the Cabinet of Vienna.

"Negotiations," adds the *Botschafter*, "appear to have taken place at Vienna, with the object of maintaining the agreement at present existing upon the subject of common action. In consequence of these negotiations the two notes would not be forwarded to St. Petersburg, and a statement of the case would be drawn up."

M. Billault, the French Minister of State, died

yesterday. M. Billault had been for some days ill, but his illness was not supposed to have anything in it of an alarming character. The deceased statesman, who was only in his fifty-eighth year, was the most eloquent defender of Imperialism in the French Ministry or Chambers.

The King of Prussia has left Baden-Baden for Cologne.

THE QUEEN AT ABERDEEN.

The ceremony of inaugurating the memorial statue of his Royal Highness the late Prince Consort took place at Aberdeen yesterday (Tuesday), in the presence of her Majesty and various other members of the Royal family. The event excited great interest, as being the first occasion on which her Majesty has appeared in public since her widowhood. The statue, which was subscribed for by the city and county of Aberdeen, is of bronze, by Marchetti. It is placed upon a polished granite pedestal, and represents the good Albert seated, and wearing a field-marshal's uniform, with the Order of the Thistle over it. In one hand he holds a scroll, and in the other the field-marshal's baton. Her Majesty arrived by special train from Balmoral at 1.30 p.m., and was received by the Duke of Richmond, the Lord Provost, and City and University officials. Prince Alfred arrived from Edinburgh by a previous train, and there accompanied her Majesty Princes Arthur and Leopold, Princess Helena and Louise, together with the Prince and Princess of Prussia, and the Prince and Princess of Hesse. Sir G. Grey was the minister of State in attendance. A procession of carriages was formed to the centre of the city where the statue stands. Previous to the uncovering of the statue Mr. Anderson, Provost of the city, presented to the Queen an address from the committee of subscribers to the statue, in which they refer to the honour conferred on this part of the kingdom by the annual presence of the illustrious Prince in the county, and to the fact that the city, a few years ago, 1859, was signally favoured by the exertion of his great talents as President of the British Association, at its meeting there. The Queen, through Sir G. Grey, returned a reply to the address as follows:—

Your loyal and affectionate address has deeply touched me. I thank you for it from my heart. It is with feelings I should vainly seek words to express that I determined to attend here to-day to witness the uncovering of the statue which will record to future times the love and respect of the people in this county and city for my great and beloved husband. But I could not reconcile it to myself to remain at Balmoral while such a tribute was being paid to his memory without making an exertion to assure you personally of the deep and heartfelt sense I entertain of your kindness and affection, and at the same time to proclaim in public the unbounded reverence and admiration, the devoted love, that fills my heart for him whose loss must throw a lasting gloom over all my future life. Never can I forget the circumstances to which you so feelingly allude—that it was in this city he delivered his remarkable address to the British Association only four years ago, and that in this county we had for so many years been in the habit of spending some of the happiest days of our lives.

After the address and reply, the Queen was pleased to confer the honour of knighthood upon the Lord Provost, thenceforth Sir Alexander Anderson. Prayer was then offered up by the Principal of the Aberdeen University, and the statue was uncovered in full view of her Majesty, who, along with the members of the Royal Family, stood on a balcony opposite. She gazed for a moment with earnest emotion on the striking likeness of the loved and lost one, and then retired.

Her Majesty left for Balmoral soon after three. Unfortunately it rained heavily during the whole day. There was no cheering and no display of flags, except on the shipping, but dense crowds thronged the streets through the day.

A Cabinet Council was held yesterday at the official residence of the First Lord of the Treasury in Downing-street. The Ministers present were Viscount Palmerston, the Lord Chancellor, Earl Granville, the Duke of Argyll, Earl Russell, the Duke of Newcastle, Earl de Grey, Sir Charles Wood, the Chancellor of the Exchequer, the Duke of Somerset, the Right Hon. T. Milner Gibson, the Right Hon. Edward Cardwell, Lord Stanley of Alderley, and the Right Hon. C. P. Villiers.

Sir George Grey is in communication with the Mayor of Guildford on the subject of the prevention of disturbances within the borough on the 5th of November next.

THE MERSEY IRONCLADS.—A guard of Marines from her Majesty's ship *Liverpool* was put on board the *El Tousson* on Monday.

LONDON UNIVERSITY.—The introductory lecture of the Faculty of Arts and Laws at University College was delivered yesterday afternoon by Professor Seeley. The lecture was exceedingly able, and was listened to by a numerous and distinguished audience. Its subject was, "Classical Studies as an Introduction to the Moral Sciences."

THE CHURCH CONGRESS AT MANCHESTER was opened yesterday in the Free-trade Hall, after the performance of Divine service in the Cathedral. The Bishop of Manchester presided, and from 3,000 to 4,000 persons were present.

MARK LANE.—THIS DAY.

The supply of English wheat received fresh up to this morning's market was small. Both red and white qualities, however, sold heavily, at Monday's currency. With foreign wheat the market was extensively supplied. No notable change took place in the value of any description, but the trade was in a sluggish state. Floating cargoes of grain moved off slowly, on former terms. The supply of barley on offer was moderate, and the demand ruled heavy, at previous quotations. There was a good supply of malt on sale.

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TO CORRESPONDENTS.

"Nemo."—Declined.

"Liberalis" and "C. R.," Dorking.—Next week.

The Nonconformist.

WEDNESDAY, OCTOBER 14, 1863.

SUMMARY.

YESTERDAY, for the first time since her widowhood, Queen Victoria appeared in public. The occasion was the inauguration of a statue to the late Prince Consort at Aberdeen, erected by public subscription. The citizens of Aberdeen justified the confidence and wishes of their Sovereign by maintaining a respectful demeanour, and avoiding untimely demonstrations of loyalty. The letter announcing Her Majesty's intention to be present, and her touching reply to the corporate address, indicate the extent of the trial thus resolutely faced, and the "unbounded reverence and admiration" for her "great and beloved husband," which overcame the repugnance of the Queen to public ceremonials. The event gives full assurance that her Majesty has mastered an all-absorbing sorrow, and will no longer court seclusion from a people with whose affectionate loyalty and genuine sympathies she is evidently deeply touched.

Returning from his long continental tour, the Rev. Henry Ward Beecher, of New York, has thrown aside his incognito, and presented himself before the British public. At Glasgow, and especially at Manchester, he has received a welcome, the enthusiasm of which the attacks of the Confederate organs in this country have failed to damp. We are far from agreeing with, or justifying, all that falls from the fervid lips of one of the foremost champions of the slave in America. But the expression of many sentiments that grate upon the feelings of distant and critical observers of a great revolutionary struggle, and violations of good taste, affect but little our estimate of a man who has for a generation fought the battle of negro emancipation against tremendous odds, and personally as well as theoretically acknowledged the brotherhood of the negro race. Mr. Beecher's eloquent speech at Manchester shows that he is well able to sustain his own cause, but the friends of humanity and freedom in England would grievously belie their professions by neglecting to do honour to the black man's steadfast friend. Mr. Beecher's reception shows that, in spite of all their differences, the two great sections of the Anglo-Saxon family are animated by kindred sympathies.

Coventry has found a successor to the late Edward Ellice in Mr. Treherne, a red-hot Tory, rejecting Mr. Arthur Peel, the third son of the great statesman, to spite Mr. Gladstone for his French Treaty, which damaged the silk trade of the town. And Tamworth returns a rival Peel, in resistance to the dictation of the present Sir Robert. Not only are two votes transferred from the Ministerial to the Opposition side, but a near relative of Lord Palmerston's has been rejected at Tamworth. There are, undoubtedly, special reasons to account for the success of the Conservative candidate in each of these boroughs. It may be said that it is no sign of "Conservative reaction." But contests which transfer votes to the side of the Opposition, from whatever cause, are assuredly preparing the way for a return of the Conservatives to power. "At Tamworth as at Coventry," justly remarks the *Daily News*, "having nothing to choose in political professions between the candidates, the

electors stood up for their local independence." The present Government are slowly reaping the fruits of their do-nothing domestic policy.

Recent rumours respecting the iron-clads at Birkenhead have ripened into fact. They have been officially arrested; and to make assurance doubly sure, and prevent a repetition of the Alabama escapade, measures have been taken which will render the escape of these formidable vessels of war impossible. There will, no doubt, be another protracted suit in the Court of Exchequer arising out of the seizure, followed, probably, by an amendment of the Enlistment Act. Meanwhile, it is said, that the Sultan desires to purchase the rams for his own use—a solution of the difficulty to which Earl Russell, and possibly the Messrs. Laird, would not be disinclined.

The Earl of Derby has been making a very genial and seemingly liberal speech at Liverpool on middle-class education, *apropos* of the examination system initiated by the Universities. His Lordship praised these seats of learning for having considerably enlarged their range of teaching in order that the middle classes might obtain University degrees. "It was a step," he went on to say, "calculated to connect more closely the Universities with the whole mass of the community. He had always felt, with all his veneration for the Universities, that they had been too much aloof from the great mass of the community, and that, in consequence of their exclusive character, the general community did not take that interest in them which their great value merited; but now a most important connecting link had been formed between the Universities and the people, which was working well for all classes." We are sorry that this statement requires some qualification. As usual, the fair and liberal scheme for school examinations by Oxford delegates has been narrowed, to suit the prejudices of the Established Church, and impose disadvantages on Dissenters. If Lord Derby desires the Universities to be national institutions, how comes it that he supports so vigorously the tests which effectually exclude so large a section of the community from their privileges?

The links which have united the past with the present generation are being one by one snapped. Lord Lyndhurst has quickly followed Archbishop Whately to the world beyond the grave. Dying in his 92nd year, his life embraces nearly four generations. Born in Boston, of American parentage, at the time of the celebrated "Tea Riots" which were the proximate cause of American Independence, the young Copley was brought to England, and speedily forgot his early Democratic tendencies. His public career was subsequently identified with Toryism till towards its close. To Lyndhurst, the politician, England owes no obligation; to the thrice-appointed Lord Chancellor, law reform is in but little indebted. And, thus, this finely-endowed man, with his clear intellect, polished manners, dignified eloquence, and legal learning, has gone to the grave, leaving no record of great and beneficent deeds by which his name may be remembered.

The interest of the American news mainly centres in the struggle in Eastern Tennessee. General Bragg's victory does not appear to have differed in its result from previous Confederate victories. It has yielded no tangible fruits. Rosecranz, with characteristic tenacity, has entrenched himself so strongly in front of Chattanooga, that nothing but a regular siege can dislodge him. "I will snatch East Tennessee from the Yankees if it takes the whole army of the Confederacy to do it," President Davis is said to have remarked. Rosecranz, also, says the *Richmond Examiner*, "holds the country that must supply meat for our army, nitre for our powder-mills, and coal and iron for our many manufacturing establishments. The possession of that country is of indispensable necessity for us." The flower of Lee's army is believed to be moving to the support of Bragg, and, on the other hand, Federal troops from the Mississippi and the Potomac have been sent to reinforce Rosecranz. The sanguinary battle of Chickamauga was apparently only the prelude to a more desperate struggle for the possession of this mountainous region, and its line of railway, in the heart of America, to carry on which, and replace recent losses, President Lincoln is said to meditate another draft. It would seem as though the fighting power of the two Confederacies were likely to be completely exhausted, ere this tremendous war comes to an end.

Accounts from Japan, *via* San Francisco, report a serious repulse of the British fleet by the batteries of Prince Satsuma at Kagosima, whither it had gone to demand the surrender of the murderers of Mr. Richardson. The Japanese claim to have disabled the greater portion of the fleet, and the remainder are said to have retired from the contest. It is to be observed, however, that the telegram in anticipation of the overland mail makes no mention of such a disaster.

FIRE IN THE MADMAN'S HANDS.

CONSIDERING the provocation which the Western Powers have received from Russia in regard to the affairs of Poland, and the praiseworthy self-restraint they have imposed upon themselves with a view to avert the chances of a European war, one's indignation is roused almost to fury by the *sang-froid* with which the German Diet seeks satisfaction on a matter of the smallest intrinsic importance, and by the mad resolution it has taken to enforce it, not merely at the risk, but with the moral certainty, of bringing the Great Powers of Europe into hostile collision. Let it be admitted that Denmark has not pursued a course towards her province of Schleswig which good faith to the German settlers therein, or a strict adherence to treaty stipulations, will altogether justify—that the Danish Government, in violation of their own pledges, have attempted to denationalise a minority, but a very large minority, of the inhabitants of Schleswig by a process similar to that attributed to the Government of Russia in Poland, depriving them of the use of their own language in the schools and courts of the province—that the sentiment which quickens the sympathy of Germany with those few thousands of her children who speak her tongue, but have become subject to Danish rule, is founded in human nature, and is therefore, *pro tanto*, a real moving power—and, finally, that in decreeing a military occupation of the Dutchy of Holstein, with the object of enforcing redress, the German Confederation has not gone an inch beyond its unquestionable legal rights—admitting all this, yet the grievance to be remedied is so comparatively slight, the machinery put in motion for that purpose is so disproportionately powerful and crushing, the time chosen for the operation is so singularly inopportune, and the mischief to which Europe will be exposed is so incalculably extensive, that it is impossible not to feel that, under cover of a technical right, an immense moral wrong is about to be perpetrated.

Prussia, we believe, is entrusted with the execution of the Federal decree. Prussia is about to act as bailiff to the German Confederation, to distrain upon the property of her Danish neighbour, and to compel acquiescence in an arrangement which virtually despoils the Scandinavian kingdom of that which is essential to its continued independent existence. A Prussian army is to occupy Holstein as "a material guarantee." At any other time, no doubt, the step would be a popular one with the subjects of King William. Just now, it will probably be viewed with suspicion. The Prussians have a grievance of their own—one which comes much closer home to their "business and bosoms" than that of their Schleswig congeners. Their own constitutional rights are on the eve of being set aside. The good faith of their own monarch has been broken. The international *status* of their country has been lowered. They have no confidence left in their King, and they regard his Prime Minister, M. Bismark, as the insolent and unscrupulous tool of a miserable oligarchy. That Prussia should, under such circumstances, be employed as an agent for insisting upon the observance by Denmark of the constitutional obligations of the Crown, will give the last touch to the humiliation the Prussian people are destined to endure. To witness the compulsory exaction of justice in favour of a distant handful of Danish-Germans by the same hand that ostentatiously withholds it from the millions at home, can hardly be palatable to the subjects of a brain-cracked Hohenzollern. The whole thing assumes the appearance of a political satire—a clumsy practical joke—a dangerous attempt to quizz a nation at the very moment when it is being defrauded of its liberties, and balked in its ambition.

It is hardly to be expected, nevertheless, that the Prussian people will interpose to stay the "execution." They cannot, perhaps, be supposed to appreciate, to any adequate extent, the indignity of the position in which their King and his Prime Minister are dragging them. But it is surprising that they should ignore the perils to which Germany is being unnecessarily exposed. If there be one Power in Europe which, above all others, has reason to deprecate and dread a general European war, it is Prussia. For the moment, she may fix her eyes on Kiel with an intensity of desire which blinds her to the dangers which encompass her. That port on the Baltic the possession of which may help to develop for her a naval force is unquestionably a dazzling temptation, and, perhaps, is the innocent cause of the state of feeling which has at length culminated in the decree of the Diet. But the apple of Paradise may cost more than the gratification of having plucked it will be found to have been worth. Prussia does not rejoice in a compact frontier. Her trans-Rhenish provinces are as enticing a bait to French cupidity, as Kiel is to her own. Who can guarantee that they

will not fall into the hands of Napoleon, as the first-fruits of a European war? Who can undertake to say that, once torn from Prussia, they will ever be restored? Even were Prussia disposed to throw away the ravellings of her kingdom for the possession of a goodly seaport on the Baltic, who can assure her that, having paid the price, she will be allowed to take possession of the dearly-bought prize? In close alliance as she is with Russia, the maritime Powers—Sweden, particularly—would be apt to view with great jealousy the eastern and southern coasts of the Baltic, to all intents and purposes, in the hands of the Czar, and that great inland sea converted into a Russian lake. If Kiel is to be wrested from the Danes, there will assuredly be more voices than one go to the determination of the ultimate ownership of it.

And yet Prussia, with so much to lose, with so little chance of gaining, in a European *mêlée*, seems bent on applying the lighted fuse to the explosive materials with which she is encompassed. She is seconded by Austria, whose position is little less precarious. Galicia, Venetia, Hungary, may be held during a period of peace as "part and parcel" of the Empire—but how if the conflagration of war should get head, and spread over the continent of Europe? What, moreover, will become of the minor kingdoms and petty principalities of Germany, if once the volcanic passions should find vent, and the centre of Europe be shaken by a political earthquake? It is easy to decree execution in Holstein—it is not easy to estimate the consequences which will follow that mad act.

Of course, diplomacy will do its best to avert the danger, by staying the process which threatens it—not, we trust, without success. The evil is that in proportion to the slowness of the German Confederacy to move will be the difficulty of arresting its movement when once the equilibrium has been overcome. Nothing but extreme promptitude and decision on the part of the Western Powers seems likely to avert a terrible crisis. It is hardly credible that such a frightful calamity as a European war should be deliberately and persistently risked upon an issue so trivial as that of a little more or less administrative indulgence to fewer than two hundred thousand German-speaking Danes. Municipal law forbids men to set fire to their own houses to the peril of those of their neighbours—international authority can hardly be better exercised than in stopping a process which would set Europe in flames for an object that would not repay the shedding of a single drop of human blood.

"SOCIAL SCIENCE" IN SESSION.

THE annual parliament of social reformers has become an established institution. Every year seems to increase its influence, and the congress in Edinburgh promises to surpass in prestige, though scarcely in solid interest, all preceding meetings. This is the more remarkable, as the Social Science Association cannot hope to present the same novelties as its sister society. The British Association can still adopt, after the lapse of two centuries, the simile of Sir Isaac Newton. Now, as then, the scientific observer may be compared to a little child gathering pebbles on the sea shore, while the unknown ocean of truth extends around. But the cardinal laws which govern, or ought to govern, social life are more fixed and simple; and not the least important object of reformers in this department of labour is, to teach certain elementary truths, and thus bring back society from an artificial state of existence, which has arisen from their violation, to that more natural life which would follow their practical recognition. Mankind scarcely need new discoveries to ascertain what is best for their well-being; nor are they the better for fine-spun theories. They require rather the iteration and application of old truths. The highest civilisation is the outcome of individual effort; the wisest statesmanship that which confines itself within the proper sphere of government; the most exalted form of social life, adherence to the laws of nature and the dictates of justice; and the purest type of Christianity that which is based upon its plainest precepts.

That the Social Science Congress deals increasingly less with theories and more with facts, is, in our view, one of its chief merits. The same topics, with little variation of treatment, are discussed at each succeeding meeting. Lord Brougham's inaugural speech at Edinburgh was almost an echo of his address at Glasgow, with such additional matter as a year's experience has supplied. Law reform, the treatment of criminals, the progress of education, the spread of cheap literature, the extension of the co-operative movement, savings banks and working-men's clubs, early closing, and the wider sphere for female industry—these are the old familiar

themes of our veteran philanthropist, illustrated with a vivacity which never grows old, and, we must add, a discursiveness which time has not abated. To gather up results, report progress, and reiterate truths that lie at the foundation of social life, is the mission of the Social Science Association, which rightly carried out is calculated to help on the enlightenment and renovation of society. On these occasions, philanthropists compare facts, correct and modify immature conclusions, and gather fresh stimulus in their work from mutual interchange of thought and sympathies. But we are sorry to observe in the Edinburgh Congress an incontinence of discussion, and the introduction of irrelevant topics, which is likely to impair its wholesome influence.

If the knowledge of a disease is half its remedy, Great Britain should be on the high road to social elevation. These annual Congresses do unquestionably lay bare the sore places in our artificial social life, and proclaim them to the world. It is an immense advantage to have these questions discussed every year by some of the most experienced and enlightened social philosophers of the country. Still greater, that the public at large should be obliged to con the reports which appear in the press, and the comments they suggest. It is no longer a reproach that one-half the world does not know how the other half lives. The Social Science Association holds up the mirror in which England may see a faithful reflection of herself. It rudely dissipates the self-complacency which constant talk of our high civilisation engenders, and reveals the corruption, the squalor, the ignorance, and the degradation which underlie it. It gives new light, fresh data, and a stronger zeal to those remedial agencies which all the year round are combating the hydra-headed monster who devours the life and happiness of the understratum of society; and it annually reminds Englishmen of their duty towards their neighbours.

Although Lord Brougham's disjointed speech did not furnish a very statesmanlike estimate of the progress made in social amelioration—consisting more of scraps of information than a calm survey of the field—the signs of improvement are indubitable. Civilisation in some of its most wholesome forms is leavening the upper strata of our industrial population. It is visible in their softened manners, their increasingly-saving habits, the multiplication of clubs and co-operative societies, the breaking-down of prejudices against those above them, and a more favourable disposition towards religious truth. Lord Brougham was fully justified in the conclusions he drew from the patience and endurance of the operatives of Lancashire. "A more convincing proof could not be given," he said, "of the blessed effects that have flowed from their progress in education, and their habits thus acquired of sober reflection upon the state of affairs, on their own position in society, and in their real interests as well as duties to the community, of which they form so important a part." It has been said, with perfect truth, we think, that the upper section of our working classes now occupies fully as high a social position as the middle classes of half a century ago. The change has been gradual, but having come mainly from within, and not from without, is the more likely to be permanent.

Why should not another generation or two effect a like peaceful revolution in the undermost strata of society? There is every ground for perseverance and encouragement. We know more, than was ever before the case, as to the condition of the poor and the dangerous classes. Remedial agencies have been multiplied tenfold, if not altogether created, within the last quarter of a century; and not unnecessarily so, for the people to be reached are to a great extent helpless and lost to self-respect. They need to be dragged out of the slough in which they wallow, ere they can be induced to help themselves. In her admirable paper, "How people may live and not die in India," Miss Nightingale urges, on behalf of the British soldier in the East, remedial measures which are almost as applicable to the denizen of the back-slums of London. Drunkenness, bad drainage, uncleanness, short water-supply, crowded dwellings—foul-air diseases, fowl-water diseases, fevers, dysenteries, &c.—these are the too-familiar enemies and plagues of the poor of London and all our large towns. We could wish that even greater prominence were given to this vital question at the Social Science meetings, and are glad to find that it was strongly dwelt upon by the Rev. E. Mellor in his impressive opening address at the Congregational Union Conference yesterday. It is the growth of our large towns that is so discouraging, for as Mr. Mellor says, "they outstrip with a disheartening rapidity all the agencies which are established for overtaking and vanquishing their crime, indifference, and wretchedness."

In these remarks we are, perhaps, in danger

of including the whole in a part. Social science is, in truth, like the covers of a cyclopædia—a little of everything may be contained within it. As no one has succeeded in defining it, so no one feels hampered by the term—Lord Brougham least of all. Indeed the strength and moral influence of this really useful Association seem in danger of evaporating in this expanding process. What the country—or at least philanthropists—want is a genuine record of progress made; of new principles and methods tested or established; of conclusions that may be drawn from well-authenticated facts, and facts that furnish unerring conclusions. Of this kind of information, the Edinburgh Congress has supplied but a *minimum*, and we fear the tendency to aimless talk and fanciful speculation is owing not a little to an immovable President whose good intentions can hardly atone for his garrulity, and whose partisanship and bitterness of language are but an ill preparation for calm debate and earnest investigation.

GREECE AND HER NEW APPANAGE.

THE cession of the Seven Islands to the Kingdom of Greece has been effected—the formal sanction of the Great Powers being alone required to give completeness to the act. The Ionians have voted for annexation with acclamation; the Greeks celebrate the absorption of the little Republic with illuminations; and Great Britain receives the thanks of both. Without diving too deep into the motives for this novel transaction, our Government deserve great credit for rising above clamorous prejudice, and removing a standing reproach against our colonial administration. To be generous as well as just is not often characteristic of national policy in the Old or the New World. England has been able to be both just and generous in her relations to the Greek community.

But the cession of the Ionian Islands to Greece is justified by very weighty considerations. It is a good precedent for the greatest empire in the world to establish, and an act that will modify the unfavourable feelings with which England is regarded by other nations. We have shown a somewhat incredulous world that we can at times rise superior to that great temptation of powerful states—the lust of dominion; and though the Republic of the Seven Islands was not strictly a British colony, the relinquishment of our claims is an emphatic pledge that a new policy is to mark the future relations of England and her colonies. The chief use made by the Ionians of the representative institutions bestowed upon them was to ask for independence. Their wish had been fulfilled. What we have conceded to this small dependency cannot be denied to our greater possessions abroad, such as Canada and the Australias, should they at any time also desire it. People who set might above right may bewail the "dismemberment of the British empire," but enlightened Englishmen will rejoice in the proclamation of the fact that the tie which unites the mother country and her dependencies is one of affection and not of force.

The elected young Sovereign of the Greeks is evidently the more welcome to his subjects from the dowry he brings with him—"those seven fair jewels of your Crown [say his London subjects] which generous hands have bestowed upon your Majesty, a gift alike honourable to givers and receivers." What was a bane to England may prove a blessing to Greece. The acceptance of the gift carries with it some responsibilities. While the cession of these islands will extend the boundaries of the Greek Kingdom, it is intended to be a guarantee against an aggressive policy. The Greeks accept the pledge; and for some time to come will, it is hoped, devote all their energies to restore internal order, repair their finances, consolidate free institutions, and develop their country's resources.

Time will show whether the chief of the Protecting Powers of Greece was equally wise in providing her with a Sovereign, as in increasing her territory, especially after the signal failure of the Bavarian Otho. A young Dane, scarcely come to years of discretion, and almost ignorant of the language of his adopted country, is about to become the head of a strange people with strong insular prejudices and turbulent tendencies. It is a perilous experiment. Happily, the inexperience of King George will secure for the Greeks the advantages of self-government; his excellent training, and his education in the principles of constitutionalism, are a guarantee against arbitrary rule; and his very youth is a passport to their loyalty. But one of his countrymen—a Mentor to advise his Telemachus—accompanies the Danish Prince, so that "Greece for the Greeks" will, for many a year to come, be the practical motto of the new régime. But whether Greece possesses statesmen who are

capable of wisely governing the country, and a population able to settle down into an industrious, orderly, and flourishing nation, is a problem yet to be solved. England, which cannot forget that King George is the brother of the Princess of Wales, and that Greece itself is its foster child, will cordially re-echo, at this juncture, the prayer of the Hellenes of this metropolis in addressing their new Sovereign:—"We fervently trust that God, whose Divine providence has in so many ways tried, but never forsaken, Greece—who has accorded to her the protection of the great Powers, and who now places you at the head of the Greek nation—will, in His infinite goodness, grant you that firm and happy reign on which depends the prosperity of your subjects, and which will exert a beneficent influence over the Christian inhabitants of neighbouring States."

BYE-TOPICS OF JOURNALISM.

George I, King of the Greeks, received on Saturday last a deputation from the Greek community resident in London, who presented to him an address in the Greek language. Here and there, was an indication of flattery in the sentiments expressed by these Greek patriots towards their country's new king, but the address was generally moderate and restrained, and the flattery was rather conveyed by implication than expressed in direct terms; for instance, after referring to the work of renovation to be accomplished in Greece, the address continues:—"The work is indeed difficult, but it is the mission of great men to undertake great tasks." The King's reply was brief but expressive—"I thank you much"—and we hope it may be taken as a foreshadowing of the practical and business-like manner in which he will apply himself to his duties as a statesman and king. He evidently dislikes ostentation. We are told that he received this deputation without ceremony of any kind. On Sunday he attended worship in the Greek Church, London Wall, and we see further evidence of his aversion to parade in the statement that "a throne had been previously erected for the king, but it was removed on Saturday, at the express wish of his Majesty."

The health of Eastbourne is still a subject of much discussion. The inhabitants, under the championship of seven doctors of the town, endeavour to fasten the charge of introducing the disease amongst them upon visitors. The visitors again, under the leadership of the *Times*, show that however its first appearance may be accounted for, it has been fostered by lodging-house keepers, who bait their traps with "clean sheets," but neglect to remove the blankets on which the victims to this disease have just lain. There is blame attaching to both parties, we suspect. It is but rarely that the responsibilities arising out of special and peculiar circumstances such as these are properly and conscientiously discharged.

It is thought that after the abundant harvest which has been reaped there ought to be something to show for it in the shape of a reduction in the price of bread. "Eight weeks have now elapsed since the price began to fall on the appearance of the new wheat in Mark-lane. Five millions of quarters have gone into consumption during that period, and no reduction has taken place in the value of bread." When wheat is cheaper and bread is not, it is an ugly case against millers or bakers, or both. No doubt they have a right to a share in the profits of a good harvest, but the increase in their returns should not arise in the mere conversion of wheat into bread, but in a brisker sale, which the cheapness of the article naturally induces. It is also darkly hinted that whereas many bakers put bills in their windows which inform the public that bread is "down again to 4½d.," it is not clearly known where it was previously up to. This is no doubt one of the tricks of the trade—one which we may hope and believe is not generally prevalent; but it is at any rate an unsolved problem as yet why cheap wheat has not produced cheap bread.

The Times has had many letters and editorial remarks upon the subject of fees to railway servants. It is not difficult to understand how such a subject comes to be discussed just towards the close of the "out" season. Paterfamilias travels with his wife, family, and luggage in proportion, or it may be with only his bath, baby, and bassinet, and is glad of a little extra assistance from railway porters before the journey is begun, and when it is at an end. After paying for railway fares, lodging-house bills, and bathing-machines for all the boys and girls every day, sixpence or a shilling is a very inconsiderable sum as compared with the weight of responsibility which it removes from his mind, when he can hand over his luggage to the care of a railway porter,

while the tourist proper would naturally resent any indications of favours expected by a like official for merely shouldering a portmanteau.

On Monday morning last the *Crystal Palace* was visited by 700 excursionists from Boulogne and Calais. More than usual interest was felt in this event, because it was the first adventure of the kind which had been attempted by our neighbours. Still it was remarkable only because it was an experiment and without precedent. The distance traversed in the double journey is only about 200 miles; a distance which has often been exceeded by visitors from our own country towns to the Crystal Palace. However, the novelty of the excursion doubtless gave it all the attraction that was needed to secure for it the patronage of French pleasure-seekers, and they had the additional gratification of seeing the Prince of Wales, Prince Christian of Denmark, and the young King of Greece amongst the visitors, besides a large importation from Leicester-square. Whether their passage across the Channel proved a still further enhancement of their enjoyment we should perhaps learn if we read the accounts which they render to the press of their own country. It is pretty certain that their impression of our country and the Sydenham Palace will be somewhat affected by their experience of the journey to and fro.

LOWESTOFT.

If the title have not scared you, reader, don't be scared. We are not going to inflict upon you a topographical description of a place which, under the above name, links, as it were, Billingsgate with the West-end—a fishing-place which cares very little for fashion, wedded to a watering town which is far from indifferent to it. We hoist the title merely as a signal-flag designed to indicate the whereabouts of occasional thoughts and feelings. There is, we believe, a handbook which gives a complete and graphic account of the neighbourhood—but we have not looked into it, handbooks being our special aversion. Lowestoft to us, signifies, not a collection of houses, on one side of a stream, devoted to such business as a rather extensive fishery can support, and an esplanade and parade, on the other, suited to sea-side pleasure-seekers—it means a certain state of mind, and its relation to an outward world marvellously adapted to it—it means jaded powers lapping themselves in rest—it means the gentle inflowing of new life, as of a rising tide, which, as that covers bare places and brings in a fleet of boats that have been out to sea and lost to sight, rolls in upon the bare and exhausted breadths of the soul, and bears upon its bosom an argosy of ideas and sentiments coming from we know not where, and wakening up, as they come, a freshness of interest.

Do you know what it is, good reader, to get below par? Has it ever been your lot—but why need we ask the question, in this driving age!—to have slowly and imperceptibly sunk into that state in which everything remains just what it always has been to you, with the single exception that spontaneity and elasticity of spirit are absent? Did you ever, to your own consciousness, become a machine—a mere continuation of habits—a sort of prolongation of the movement of life after the active impulses of life have ceased—like the way of a boat when the rowers have suspended their exertions, and rest upon their oars? Do you know what it is to subside into passivity, and to feel as a clock that has run down, that you must be wound up again before you can go on? Did you ever get out of humour with your duties, lose your relish of staple enjoyments, become flaccid and limp in your will, and fancy that all the uses of this world had become "weary, stale, flat, and unprofitable"? This has been our lot—not an uncommon one, we suspect—again and again—a lot which, happily, is not unsusceptible of cure. Lowestoft is our specific—not in the sense that it only, or above all other resorts, can meet the case; but that it does meet it, in all its various symptoms.

Oh, the unutterably restorative virtue of meaning nothing, attempting nothing, doing nothing, in the very centre of a bustling activity, quite unrelated to any of your customary ways and habits of life! You get up in the morning, not until after you have had your fill of sleep—for, having no business upon your mind, why should you hurry?—and, having soothed your appetite, you walk out to the end of the pier, or, if the exertion is more than you care to encounter, to the sands below the esplanade. Let us recommend just a sufficient battle with laziness to get to the end of the pier, especially if the day be fine, as, in these parts, it usually appears to be in October. You

will find there a seat and shelter, steadiness in the midst of perpetual motion, all the recommendations of a sea voyage without the inconveniences. There let the shimmering, or frolicking, or boisterous waves, tell their stories in their own fashion, to your recumbent and half-dozing mind. It will be no trouble to you to look or to listen. The billows speak to your soul in language which needs no strain of attention to be understood—speak all the same, whether you give ear to them or not—but, speak in what tone they will, heeded or unheeded, they leave behind them a new and pleasurable stir of life. You can take with you a book, if you are weak enough to feel additional comfort in a pretence—or a cigar, if you don't study appearances—and, in the idlest possible mood, you may watch the twirling, frisking, leaping, tumbling, harum-scarum jollification of the waves. Keep your weather-eye open, or the winds will whisk off your hat, and toss it to the sea, where it will be danced about, all in fun, of course, until it disappears without letting you know where it may next be found. The elements are not ceremonious at Lowestoft, and they will play a practical joke where they can. But, somehow or other, they beguile you into their own buoyant spirits, and, day after day, by a sort of secret sympathy, you find yourself getting frolicsome, springy, and vigorous, quite prepared, and even eager, to plunge once more into the turmoil of everyday life.

If your frame of mind be prosaic, and the sea be nothing more to you than a monotonous waste of waters, Lowestoft has other excitements to stir your interest, and its pier-head other objects, besides the sport of the billows, to amuse you. Sometimes you will have in view hundreds of vessels at anchor in the roads, waiting for a change of wind—and, when the change occurs, the distant cry of the sailors as they heave the anchor or hoist the sails, will come in upon you from hundreds of different points, and the ships will move off with all the regularity of a marching army. Sometimes at night they will present the curious spectacle of a marine illumination, or, if wind and tide serve, of a naval procession, as it were, by torchlight. Then there is the fishery—smack after smack, in almost endless succession, threading its way out of, or into, the narrow mouth of the harbour—some self-reliant, and distrustful, or at any rate neglectful, of modern appliances—others, more thoroughly imbued with the spirit of enterprise, towed out, in sixes and sevens, by an industrious steam-tug—all, however, when they reach a certain point, outward or homeward bound, obedient to a nautical law which they well understand, setting their sails and steering their course in the same fashion, and teaching you by the homeliest, but most vivid, illustrations that "knowledge is power." You cannot watch these activities, so diverse in all probability, from your own, without having your mind insensibly drawn out from its listlessness and languor—and as, on passing over London-bridge, a fallen horse or a collision of cabs, or an upset of some vehicle or other, quickens your circulation, and lifts your thoughts out of the rut of daily habit, so Lowestoft occasionally furnishes its quota of startling accidents, and you are made witness to scenes of struggle for the preservation of property or life, which shake you out of your supineness, and restore you to your active interests in man and his well-being.

Some people, we believe, visit the sea-coast with "Glaucus" in their hands, and with the spirit of that book hot within them. They are to be commended. Like John Gilpin, "though on pleasure they are bent, they have a frugal mind." "Seaside objects," worthy of all study, attract them, excite them, revivify them. They are scientific in their very recreations. Well, we must be content with envying without imitating them. We confess to the weakness of preferring to pay our devoirs to the sea-side, not as naturalists, not in search of more knowledge, not with a special purpose, but as tired men who prefer to be let alone, and to receive, unsought, the impressions which change of scene can make upon us. *Chacun à son goût.* Marine botany is, no doubt intensely interesting, but the study of it presupposes a reserve of mental vigour. Happy are they who can take an annual holiday with a stock of vitality yet on hand! Happy, also, are they who, when their whole stock has been exhausted, can get a brief interval of objectless idleness, and enjoy the sea as a playmate and a gossip, rather than as an instructor! It has all the qualifications requisite for either case. It can occupy and satisfy the most active and inquisitive intellect—but it can also entertain the most jaded powers. It is the liveliest of all companions when your only care is rest, because it is the least exacting. You can join in its gambols, or not, as you like—it makes no difference. It asks nothing from you—it withholds nothing. Whenever

you are in the mood it talks to you, now in one strain, then in another—sometimes as tenderly as a mother to a sick infant—sometimes as laughingly as a boy just let loose from school—sometimes as soberly as a man full of cares and of experience—and sometimes as roughly as an awakened conscience. But, in whatever tone it speaks, such life as there is in you, unconsciously, or, at all events, involuntarily, rouses itself to listen to the many-toned music of its voices, and is freshened up by its utterances. It is essentially the same everywhere—but, we have often thought, nowhere more varied in its power to divert, to fascinate, and to re-invigorate the used-up faculties of body and soul than at Lowestoft.

Foreign and Colonial.

THE CIVIL WAR IN AMERICA.

No fighting has taken place in Tennessee since the 21st September. General Rosecranz remained on the 30th ult. in a defensive position, the Confederates confronting him. He is said to have been reinforced by 18,000 men.

It is reported that there is no difficulty in reinforcing General Rosecranz, the communication between Washington and Chattanooga being perfect. Quartermaster-General Meigs visited General Rosecranz on Saturday, the 26th ult., and examined his position and means of defence, and reports to Washington that Rosecranz can only be dislodged by a regular siege, which General Bragg gives no indication of attempting. On the 2nd, however, there were conflicting rumours as to the position of Rosecranz.

The *Nashville Union* of the 25th says:—

The city of Nashville is full of the relatives of wounded soldiers. Passes to Chattanooga are not easily obtained. Mr. Boomer, bridge-builder, from Chicago, arrived with 60 men on Thursday night, and will proceed to bridge the Tennessee river at Bridgeport, which will open railroad communication all the way to Chattanooga.

The War Department have ordered a Committee of Inquiry to investigate the conduct of Generals McCook and Crittenden in the recent battles of Chickamauga.

Burnside was still at Knoxville on the 24th inst. He was entirely safe in his present position, and by concentrating at Cumberland Gap could repel any force. His supplies were abundant and not liable to be cut off. It is reported that his resignation had been accepted, and that Hooker superseded him.

A Cincinnati despatch says:—

There were no signs of any rebel movement in East Tennessee. The rebel force under General Jones was keeping close to the Virginia line. Part of General Burnside's mounted force was engaged upon an expedition into South-Western Virginia, from which very important results were expected.

"Parson Brownlow" vindicates General Burnside for not reinforcing Rosecranz. The following is part of his remarks:—

First it is 110 miles from Knoxville to Chattanooga, and is about forty-five miles from Chattanooga to Lafayette (in the neighbourhood of where the fighting began), still further South. Buckner, in retreating from Knoxville, burned the bridges behind him, rendering it impossible for General Burnside to reinforce General Rosecranz with any speed; besides, General Burnside had to keep an eye to the east, where in twenty-four hours an army of 20,000 men could be poured down upon him from Lynchburg, on the great Virginia and Tennessee railroad, in full possession of the rebels.

In the battle of the 20th General Bragg claims to have captured 7,000 prisoners, 36 cannon, 25 colours, and 5,000 small arms. General Hood was not killed, as reported. His right leg has since been amputated. In a despatch dated Sept. 21st, the day after the engagement, General Bragg reports:—

The enemy retreated on Chattanooga last night, leaving his dead and wounded in our hands. His loss is very large in men, artillery, small arms, and colours. Ours is heavy, but not yet ascertained.

The victory is complete, and our cavalry is pursuing. With the blessing of God our troops have accomplished great results against largely superior numbers.

We have to mourn the loss of many gallant men and officers. Brigadier-Generals Preston Smith, Helm, and Deshler are killed; Major-General Hood and Brigadier-Generals Adams, Gregg, and Brown wounded.

Governor Harris, of Tennessee, also telegraphs to Richmond:—

Battle-field, Chickamauga, Sept. 21, 11 a.m.

The enemy retreated from our front under cover last night, leaving his killed and wounded on the field. Our victory is complete. We have captured a large number of small arms, thirty-six pieces of artillery have been brought in, and twenty more reported to have been taken.

The *Richmond Examiner* of the 23rd ult. says:—

Two years ago our army was encamped at Bowling Green, and our batteries on the beetling cliffs of Columbus scowled defiance at Cairo; now we hold a position on the borders of Georgia, and await the enemy's advance into the interior of Mississippi. Chattanooga is in the enemy's hands, and the line of the Tennessee, fortified by the hand of nature, and, as we are told, susceptible of defence by a small body of troops against a numerous army, has been yielded without an attempt at resistance. In a battle the loss on both sides is about equal; in a retreat it falls upon the retreating army. The wily and cautious Rosecranz will not fight unless supported by superior numbers. He risks nothing in the hope of brilliant victory or rapid triumph. His strategy is an epitome of the war. If Rosecranz is to be defeated he must be attacked in the position where he has lost no time in fortifying himself. The confidence of soldiers in their leaders is essential to the success of an army.

It may be unfortunate, but it is notorious that General Bragg has not succeeded in inspiring his army with this feeling. Cannot a suitable man be found to command the army of the West on a field where so heavy a stake is to be lost or won?

The *Richmond Whig* of the 22nd ult. also takes a gloomy look at the position of affairs near Chattanooga. It dreads the chance of Rosecranz being reinforced, adding:—"His lines still confront ours, and unless he can be routed he will be reinforced, when we will fall back, and Murfreesboro' will be repeated."

THE WAR IN VIRGINIA.

Meade's and Lee's armies were quiet. Ten thousand Confederates are reported to have concentrated at Mount Jackson for a raid into the Shenandoah Valley.

A telegram, *via* Cape Race, of October 2nd, says:—"The Southern journals assert that General Lee had information that two corps from General Meade's army have reinforced Rosecranz. A considerable Confederate force was moving northwards, near the Blue Ridge, supposed to form part of the force now being concentrated in the Shenandoah Valley."

SIEGE OF CHARLESTON.

The latest news from Charleston represents General Gilmore as still engaged in engineering work at Forts Gregg and Wagner. Doubts of his ability to maintain his troops in health on Morris Island were freely expressed. He suffered from want of water and fuel, and both men and horses were dying of disease brought on by the quantity of sand which mingled with their food and drink.

On the 24th ult. salutes were fired by all the Confederate batteries in the city, and by Forts Moultrie and Sumter, in celebration of Bragg's victory over Rosecranz. Fort Sumter fired thirteen guns.

THE EXPEDITIONS TO TEXAS.

The Federal troops repulsed at Sabine Pass were proceeding to Texas as rapidly as possible overland.

Letters from New Orleans of the 22nd ult. state that the men and material for the new expedition to Texas, to be commanded by General Weitzel, had been for some time concentrating at Brashear, Louisiana, and that on the 10th the expedition commenced crossing Berwick's Bay on its advance into the Lafource district. Reports have since been current that General Weitzel was defeated and killed at Napoleon, Louisiana.

ARKANSAS.

General Blunt has issued an address to the inhabitants of the Indian country and Western Arkansas, informing them that the occupation of the country by the Union troops would be permanent, and advising them to organise a civil Government. The railroad communication between Little Rock and Memphis had been resumed. The occupation of Little Rock by the Federals was a surprise. It is stated that though they entered the city amid the gathering shades of night, which would have concealed all manner of crimes, not a single act of violence or injustice was done the citizens of the place, or a single article of private property disturbed. A correspondent of a Western paper says:—

Little Rock has long been considered as a Union city, and but for the sudden manner in which our forces entered it the Confederates would have carried into execution the threats they have so often made, to burn it for its "Yankee preferences." An army was never more astonished upon entering a city than was ours upon its entry of Little Rock. Instead of a warm, cordial welcome from the citizens, we were greeted at best with a cold, frigid politeness. Handkerchiefs were waved from the windows when we first entered, with a view of propitiating our friendship, doubtless with the idea of preventing the destruction of property. When, however, it was seen that our troops molested nothing, this poor, false profession of sympathy was withdrawn. A cold, haughty stare met your gaze upon every side, and no smile of genuine welcome was visible anywhere. Mr. Bertrand, the Mayor, is reported among the principal "Union men." From repeated conversations with these Unionists I find their Unionism is of the same material as Vallandigham's sympathy with the South and alliance with Secessionists.

ANOTHER DRAFT IMPENDING.

A letter in the *New York Evening Post* says:—"The reverse in Northern Georgia compels the Government to raise more troops than it had contemplated. The present draft will not give the Government over 75,000 men, and it is said in some quarters that this estimate is too high by 25,000. Another draft will undoubtedly take place very soon, except in those States which prefer to raise the full quota, and can do it by volunteering. Nearly all the Western States will raise their quotas by volunteering, as the Government offers a bounty of 300 dols. The next draft will probably be for 600,000 men, and the expectation of the Government will be, under new instructions, to obtain one-third of the men drawn as soldiers. The two drafts and the volunteering, it is estimated, will give about 300,000 men by the 1st of next January."

THE RUSSIAN FRIGATES AT NEW YORK.

Great popular sympathy was evinced towards the officers and men of the Russian fleet, which it was reported would remain at New York many months. On the 1st a public reception and a congratulatory address was given to the Russians. One division of the National Guard escorted the procession up Broadway, which was lined by enthusiastic crowds. Admiral Lestgski rode in a carriage drawn by six horses, and was accompanied by Alderman Froment. The Russian officers had also visited the forts in New York harbour. At a banquet on board the steamer Admiral Paulding made a speech, in which he expressed a hope that whenever it became necessary for America to fight foreign enemies Russians would be found shoulder to shoulder with Americans. At a dinner given to the Russian Admiral at the Metro-

politan Hotel, he made a speech in which, referring to Russia, he expressed a hope that present circumstances would end peacefully. The Russians, however, were ready for any sacrifice; and as Moscow was burned, so they would not shrink from burning St. Petersburg, if necessary. If foreign nations were for peace, the Russians would receive it on honourable terms, and bless God for peace. The Admiral's speech produced a great sensation. A speaker named Wallridge observed that Russia, in sending a fleet to New York, wished to have it where, at a given signal, it could sweep English and French commerce from the seas. Preparations were being made for a ball and public reception.

The Republican ratification meeting, held at New York, was largely attended. Both the resolutions and speeches in the latter of which Vice-President Hamlin and Mr. Cochran (the nominee for Attorney-General) took part, endorsed the Emancipation Proclamation, the Confiscation and Conscription Acts, and the suspension of the Habeas corpus. They denounced Governor Seymour and the Democratic party, and demanded a vigorous prosecution of the war. Mr. Hamlin said he did not believe that peace worth having laid in any other direction than through force of arms. Some wanted the constitution as it is, and Union as it was; but this they could never have. Mr. Seward and General Dix were advertised to speak, but neither of them were present.

The Missouri delegation has been received by the President. They presented him with an address, which petitioned for the immediate abolition of slavery in Missouri, the removal of General Schofield and Governor Gamble, the resumption of martial law, and the appointment of General Butler as Military Governor and Commander of the Department of the West. Mr. Lincoln promised to consider the points urged, and to give his answer in writing.

MISCELLANEOUS.

A considerable amount of Government cotton is arriving at Vicksburg.

The *Richmond Whig* of the 29th ult. denounces the British Government for detaining the Confederate rams in the Mersey.

A plot has been discovered in St. Louis to destroy all the Federal vessels on the Western waters.

General Grant is unable, through sickness, to resume active duty.

The New York weekly bank statement shows a decrease of 1,000,000 dols. in gold.

The blockade-runners Alice Vivian, Fox, Alabama, and Montgomery, have been captured in the Gulf of Mexico.

The blockade-runner Juno was captured by the Federal steamer Connecticut on the 22nd inst., while attempting to escape from Wilmington with a cargo of cotton.

A Federal gunboat is reported to have captured the British ship Sir Robert Peel in Mexican waters, off Matamoros. She was supposed to be fitted out as a privateer.

The Court of Appeals at Albany has decided in favour of the constitutional nature of the legal tender notes issued by the Government.

Female bread riots were reported to have occurred at Mobile. The women threatened to burn the city unless relieved, and were eventually pacified.

The British frigates Nile and Immortalité, and the French frigates Guerrie and Belone, have arrived at New York. Admiral Milne officially visited Mayor Opdyke.

The inhabitants of the counties of Missouri bordering upon Kansas have, in retaliation for the massacre under Quantrell, been notified to leave their homes within fifteen days. Much of their property has, from the shortness of the notice, been unavoidably left behind, and has fallen a prey to the thieves and ruffians of Missouri and Kansas. The rightful owners are wandering about in strange localities in quest of food and shelter.

Over 400 deserters from the Army of the Potomac had been arrested during the course of one week at Washington. A large number of persons were also arrested who had made it a business to entice soldiers from their regiments, clothing them in civilian garb, and then inducing them to offer themselves as substitutes.

A Washington despatch in the *New York Tribune* states that the recent exchange had covered all prisoners up to September 1, amounting to 24,000, and left a balance of 40,000 in Federal hands.

POLAND.

A Russian spy was stabbed at the Hotel de l'Europe, Warsaw, on the 5th. The perpetrator has not been discovered. In consequence of this attempt, the hotel was occupied by the military, and all the male inmates were arrested. A war contribution of 8 per cent. on their net income has been imposed upon all house-proprietors in Warsaw.

General Mouraviëff has ordered the deportation to Siberia of the population of Dubicz and Krakse, in the district of Lida. A similar measure has been carried out with the population of Klecizki, in the district of Osmania. Colonists from Russia will take possession of the lands of the deported inhabitants.

A workman employed in the factory of Mr. Evans (a British subject), at Warsaw, has been shot by the Russians in the factory yard for making grenades. All the workmen of the factory were compelled by the police to be witnesses of the fate of their comrade. It is understood that Alger met his fate with determination, and rejected an offer of pardon upon condition of denouncing his accomplices made upon the place of execution. He leaves a wife and two children. The factory was closed by order of General Berg, and was to remain so until Mr. Evans should have paid a fine of

15,000 roubles, but the British Consul-General protested against the fine, and it was finally remitted. Some of the persons who were arrested in the Zamoyaki houses have been released; the majority of them, however, are still captives in the citadel. Zamoyaki's son, the merchant, Krupecki, and the superintendents of both houses, are detained in the citadel as State prisoners. MM. Massaliki, Silwicz, Joiz, and Wroblewski, all Polish nobles, and Wroblewski's wife, have been shot in Warsaw; the latter on suspicion of being a spy in the interest of the insurgents.

Respecting the reorganisation of the National Government, the *Times* correspondent at Warsaw writes:—

I know nothing more about the new nominations of the National Government, and the changes that have taken place, and are still taking place, in the composition of the National Government itself, except that a new chief of gendarmerie has been appointed, whose first act was to issue a proclamation accepting the responsibility of the attack on General Berg; that Mieroslawski is named not organiser of the detachments of the National army in Poland, but "organiser of the detachments of the National army abroad"; and that the five Ministers (of War, of the Interior, of Justice, of Finance, and of Public Instruction) are reported not to have been changed at all. It cannot be said positively that the extreme party has as yet come into power, nor that it will come into power at all to such an extent as to have the general direction of affairs; but if an attempt is being made to mix the "red" (or violent revolutionary) party with the "white" (or moderate, and above all National) party, the colour of the mixture must at least be reddish. As to the very "red" proclamation of the new chief of the gendarmerie, I may mention that that functionary did not enter upon his office until after the attack on General Berg, and that there is good indirect evidence in a proclamation issued by his predecessor on the 18th, the day before the attack, that nothing of the kind was then meditated—that is to say, not by the Government.

The same writer says that at the suggestion of the National Government a certain number of gendarmes have sworn that if called upon to execute a spy or other person condemned by the National Government they will at once take the consequences of their act and remain by the body until they are arrested. Another fact—

The chief Police-master of Warsaw has communicated an order to his agents by which each of them is bound to arrest ten Poles a-week, so that in a given time, if the insurrection lasts long enough, all Poland will be in prison. This appears incredible, but a friend of mine has in his possession the lithographed circular in which the order is contained.

The National Government of Poland has brought the insurgent chief Sokolowski before a court-martial, charged with abusing his authority. The tribunal has found him guilty, and sentenced him to be shot.

It is reported that the Russian authorities have expressed a wish that Vice-Consul White should be removed, as they assert that he has reported facts which place the Russian Government in an unfavourable light to the English Government.

New bands are daily making their appearance in the kingdom of Poland. In the palatinate of Cracow there are four well-appointed detachments under Chimelinski, Iskra, Jemocz, and Otto. The National gendarmerie in Podlachia is being organised by Narbutt, brother of the late famous chief of that name in Lithuania. A large number of persons have been enlisted in the palatinate of Kalisch for the insurrectionary army.

RUSSIA.

A letter from St. Petersburg of the 2nd inst. states that that town is very dull since the departure of the Emperor for the Crimea, and that trade is very bad. The writer adds that there is no money in the Treasury, and none received from Poland, so that it has been found necessary to suspend the armaments which were commenced to produce an effect on the Western Powers. An opinion generally prevailed in St. Petersburg that, in consequence of the last Note of Prince Gortschakoff, neither Austria, France, nor Great Britain would interfere further in the Polish question. The *Invalide Russe* and the *Golos* assert that the insurgents, perceiving the impossibility of victoriously contending with a superior force, are beginning to consider the expediency of laying down their arms. The *Golos* recommends clemency and concessions to the Poles. The *Invalide* advocates increased severity.

A treaty of commerce between Russia and Italy has just been signed at St. Petersburg. By it Italy is put on the most-favoured-nation footing.

The Emperor of Russia had arrived at the Château of Orianda, on the southern coast of the Crimea. His Majesty would not return to St. Petersburg, it was thought, for several weeks.

The *Journal de St. Pétersbourg* says:—"Foreign journals have reprinted the news that the Senate had decided that the treaties of 1815 were no longer binding on Russia. But the Russian Senate is not called upon to pronounce an opinion on political questions, and treaties can only be concluded or cancelled by the will of the Sovereign."

FRANCE.

It is confidently stated that Prince Czartoryski has demanded, in the name of the Polish National Government, a recognition of the belligerent rights of the Poles by the French and English Governments. The French Government, it is said, does not for the present accede to the request. The English answer has not, it is said, been given.

The *Constitutionnel*, in an article signed by M. Limayrac, attaches serious importance to Earl Russell's speech at Blairgowrie. "If," says the

writer, "England proposes to abolish the treaties of 1815 relative to Poland, the reply of France is known beforehand." As regards Austria, M. Limayrac understands that that Power may require certain guarantees, and says in conclusion:—"We believe the treaties of 1815, relative to Poland, have never been so near being annulled. They are not yet buried, but they are dead."

The Senate and Corps Législatif will assemble on the 5th of November.

The Emperor on Saturday visited the works in connection with the New Halles, now near completion, and was received with enthusiastic cheering. His Majesty also paid a visit to the new boulevard near the Rue Lafayette, in course of construction.

The *Patrie* states that the difficulties between General de Montebello and the Pontifical Government have been happily removed.

PRUSSIA.

A Berlin letter has the following relative to the visit of the Prince of Prussia to England:—

The organs of the more or less official press affect to represent the journey of the Prince Royal to England as a simple pleasure trip; but it becomes more and more certain that the Prince left Germany in order to escape our internal embarrassments and to remain completely irresponsible for the measures which the Government may take; for the latter inflexibly persists in its views upon the military organisation and the budget question. The Prince has several times consulted the members of his wife's family upon the course to be taken in this crisis, his representations to the King being of no avail. At the interview at Gastein between the King and his son, the Prince urged that the Bismark Ministry should be replaced by a liberal one; but the King offered immediately to abdicate. The Prince was much moved; father and son embraced, and the matter went no further. Since then, however, the Prince Royal, in passing through Cologne, stated to persons who enjoy his confidence, that if the King again offered his abdication, he, the Prince, would not refuse it. At Brussels the Prince had a long conference with the King of the Belgians, who promised to go and see the King at Baden. This he is about to do; but his representations will probably have little effect upon King William, who is convinced that the system which he has adopted is the only one capable of saving Prussia from the domination of democracy.

AUSTRIA.

The determination of the Transylvanian Diet to send deputies to the Austrian Reichsrath is an event of considerable importance, that province having hitherto stood by the side of Hungary (with which it has always been affiliated) in the policy of abstention.

DENMARK.

A Copenhagen journal says:—"A treaty of alliance with Sweden has now been concluded, and will be signed in a few days. Differences between Denmark and Sweden were not the cause of the delay, which arose from Sweden wishing to first inform the Western Powers of this step. France has replied in a very friendly and encouraging manner to the Note of the Swedish Government."

At the festival dinner which took place on Tuesday at Gluckstadt, Prince Christian, in proposing the health of the King, spoke of the political situation of the country. "I believe," said he, "I may declare that everyone is, like myself, prepared to offer his blood and his life for the honour, the independence, and the rights of Denmark." The King replied that the words of the Prince, proceeding from the heart, would everywhere find an echo; that he desired peace, but if it could not be maintained he would find support in the fidelity of his people. The King concluded with a toast to the country.

The *Cologne Gazette* and other German papers allege that a despatch has been recently received from Earl Russell, of which they profess to give the substance. It is stated to be short and conciliatory, his Lordship seriously urging that the dispute between Denmark and Germany be submitted to the mediation of other Powers, who, though not interested in the quarrel itself, are anxious to preserve the peace of Europe and the independence of Denmark. Lord Russell blames, to some extent, both parties to the quarrel. He says that Denmark, in an ordinance dated March 30th, did not conform to its previously contracted engagements, but laid itself open, in a certain measure, to Federal execution; while the Confederation, on the other hand, would not be justified in occupying Holstein, for that could not be done without affecting adversely the integrity and independence of the Danish monarchy.

SPAIN.

The Empress of the French has left Seville, and will embark at Cadiz for Alicante, and afterwards proceed to Madrid.

In view of the present position of affairs, the Council of Ministers has decided on sending to the colonies 8,000 soldiers and 30,000,000 reals.

The Liberal-Union party is now in open opposition to the Ministry.

A very serious accident has occurred on the railway between Barcelona and Granollers. As a train coming from France, consisting of nine carriages, was crossing a bridge over a torrent, the bridge gave way and the locomotive and seven carriages were precipitated into the water. Two of the carriages remained suspended from the broken bridge. Many dead bodies have already been drawn out; others have disappeared, having been carried away by the current. There are also many persons more or less injured.

JAPAN.

A despatch from San Francisco states:—"The Russian war steamer Novich, last from Hakodadi,

Japan, was wrecked on the north entrance of this harbour on the night of the 26th. The officers and crew were saved. They report that according to Japanese accounts, received at Hakodadi, August 30, the British fleet had been repulsed from Kagoshima, where it went to demand from Prince Satsuma the surrender of Richardson's murderers. As the British fleet entered the inner harbour an armed Japanese decoy-boat drew towards the shore, which was pursued, attacked, and speedily sunk. Masked batteries opened on the fleet from the shore, riddling the advance vessels before they could get out of range. The Japanese claim to have disabled the greater portion of the fleet, and the balance retired from the contest."

INDIA.

(By Telegraph from Suez.)

BOMBAY, Sept 27.

Disturbances have occurred upon the north-west frontier, but nothing of a serious character has taken place.

FOREIGN MISCELLANY.

The Porte has addressed a note to the Viceroy of Egypt, reiterating the arguments in Aali Pasha's note relative to the Suez Canal.

A marriage has been arranged between the youngest brother of the Emperor of Austria, and the eldest daughter and heiress of the Emperor of the Brazils.

The Porte has offered to buy the steam rams which are being built in the Mersey, and Earl Russell is said to be favourable to this solution of the difficulty.

The King of the Belgians has arrived at Baden, and on the following morning paid a visit to the King and Queen of Prussia. King Leopold intends to pass some time at his villa on the Lake of Como, and then return to Brussels.

A MODERN AUTO-DA-FÉ.—A correspondent of the *Indépendance Belge*, writing from Rome on the 29th Sept., says:—"Last week the Pope went to the Quirinal, and had a number of books, which he set fire to, brought into the garden. When they began to burn he said:—'While the flames of hell are blazing let us take an ice,' and refreshments were served in front of the auto-da-fé. I cannot say for certain that M. Rénan's book was there, but it is probable. Formerly condemned books were burnt by the hands of the hangman; now the Pope is himself the executioner."

THE SCANDALOUS OUTRAGE ON A LADY AT BIARRITZ.—A letter from Biarritz on the 5th inst. says:—"You will recollect the affair of the Countess Przezdziecka, whose hair and eyebrows were burnt by the explosion of some detonating powder, which had been concealed in the seal of a letter sent to her by an unknown enemy. It has now transpired that the writer of this letter was a Russian lady, the wife of a colonel of the Imperial Guard, residing at St. Petersburg. The matter has been brought before the local magistracy, and will probably be settled at the next criminal sessions at Bayonne."

THE MONT CENIS TUNNEL.—It seems that the hopes for the opening of the tunnel in three years are altogether visionary. I have heard from a gentleman connected with railway works that it cannot be completed under ten years. The space for labourers in the tunnel is so small that no progress can be hastened beyond three mètres a day. Already the machinery for supplying the workmen with fresh air is of enormous dimensions, two huge metal tubes running alongside of the road for (I suppose) a thousand yards.—*Daily News Correspondent*.

INTOLERANCE AT THE GRAVE.—The *Journal de Charleroi* publishes a letter from the Rev. M. Poinot, a Protestant clergyman, giving the sequel of the late scandalous refusal on the part of the burgomaster of Rensart (Belgium) to allow a young Protestant girl, Marie Mignon, to be buried elsewhere than in the part of the cemetery appropriated to the interment of suicides. The burgomaster, who had obstinately persisted in refusing to obey the instructions of the Procureur du Roi, proceeded to the house of the poor girl's parents on the fifth day after her decease, accompanied by several gendarmes, had the body removed in a cart to the cemetery, and there interred in the objectionable corner already mentioned. Of course none of the relatives of the deceased could attend the funeral under such circumstances. The rev. gentleman concludes his letter by stating that the parents of the deceased and the Protestant community in general are determined to bring the case before the superior courts, and to obtain a remedy for this fanatical infringement of their rights.

SOUTH LONDON WORKING-MEN'S INDUSTRIAL EXHIBITION.—During the coming winter, in the large first-class swimming bath of the Lambeth Baths, there is to be held an exposition of works of industry, executed by working men of the south of London. "Many working men," it is said by the promoters, "are very ingenious in contriving and making things for the comfort, convenience, and ornamentation of their homes; and it is thought the bringing an exhibition of such articles together may be the means of inciting others to emulate so desirable an example." The exhibition is to be free to the public. One of the rules is—"That every exhibitor shall receive a memento of the exhibition, and special prizes of small value (not pecuniary unless under peculiar circumstances) shall be awarded by the prize committee to such of the exhibitors as by superior skill, industry, &c., may seem to deserve it."

SOCIAL SCIENCE CONGRESS AT EDINBURGH.

The seventh annual meeting of the National Association for the Promotion of Social Science opened at Edinburgh on Wednesday. A sermon was preached at two o'clock in St. Giles's Church before a large audience by the Rev. Dr. Arnot, one of the incumbents, and in the evening the general meeting of members and associates took place in the Free Church Assembly Hall. The Right Hon. Lord Brougham, president of the association (who arrived on Tuesday evening, and is the guest of the Lord Provost), occupied the chair, and was enthusiastically received by the crowded assemblage.

Lord BROUGHAM delivered the opening address, which took a wide range—the first part being a survey of the political horizon. He commenced, however, with a touching allusion to the great men connected with Edinburgh who had passed away, and left their example to guide the survivors.

When our feelings, mine especially, are touched by the blank which surrounds us, it is our duty to submit, but it is also my consolation, at least, to reflect that the period of separation from those we have loved and lost is drawing fast to a close.

His lordship, as evidence of the progress which social science had made in other countries, referred to the Emperor of Russia emancipating the serfs; but he said it was painful to find that the scenes exhibited in Poland made it too likely that with his succession to the throne the character of the Emperor of Russia had undergone a change. He expressed a hope that, though the sufferings of Poland were deeply to be lamented, and though the conduct of her oppressors was strongly to be censured, the universal opinion of Europe might avail to obtain redress for her without any hostile interference. The occupation of Mexico was likely to produce an uneasy feeling in the unhappy disunited States of America, and might by no remote possibility lead to an amicable intercourse with the South, not perhaps against the North, but in formal recognition of the secession. The term "civil war" was, he maintained, now hardly applicable to the miserable contest in America. Each party sought to lay on the other the heavy blame of breaking the peace. On one side was the wicked allegation of property in human beings; on the other, the hollow pretext of making war to free America from slavery—her shame and her curse, as all except slaveowners admitted it to be. Those who proclaimed emancipation confessed that it was a measure of hostility, and was designed to produce a slave insurrection, from which the enduring nature of the unhappy negro saved the country. The feeling towards England which prevailed among the American people, though arising from the excess of national vanity and its kindred envy, was mainly in heart the remains of the old quarrel that led to the separation. We were hated and despised; neither feeling was at all reciprocal, but among our kinsfolk it prevailed in a degree almost amounting to mental aberration. His lordship then referred to the relations of the colonies to ourselves, so different from what formerly obtained. So rapid had been our colonial progress that with our Australian settlements commercial intercourse had increased tenfold in as many years; and our duty as well as our interest was so to govern it that its inevitable independence might become only a fresh ground of gratitude, of a lasting and hearty friendship. He then turned to the subject of emigration; and afterwards to that of convict discipline, reviewing the report of the recent Commissions, and to the value of Sir W. Crofton's system in Ireland. One recommendation of the Lords' committee deserved great attention—that measures should be taken for making the treatment, including, of course, diet, the same in all goals. The question of law reform then came under review, and the need of courts of conciliation. He dwelt upon the benefits of the county courts, which last year had dealt with more than 800,000 suits. He then gave details as to the progress of the movement for enlarging the employment of woman, the application of sanitary science to the army, the question of crowded dwellings, sisterhoods of mercy, and of education. He discussed the half-school system, the importance of physical as well as mental training, and the extraordinary diffusion of useful knowledge, as well as harmless amusement, in cheap publications.

It may suffice to mention such as the volumes of Messrs. Houlston and Wright, sold to the extent of three-quarters of a million; the *British Workman*, by Mr. Smithies, at one penny, containing admirable prints; and especially publications of our worthy colleague, Mr. Cassell. He and his partners, Messrs. Petter and Galpin, have invested a large capital in this most important and philanthropic business, and it is to be hoped that they may soon receive their just reward in the return of it. Amongst these may be noticed their *Educator*, *Quiver*, and "Pilgrim's Progress." Of their Bible 212 weekly numbers have been issued, the price being only 1d., and for this are given eight pages quarto of letterpress and five really beautiful prints. The number weekly sold of this publication was 300,000, and thus giving a total of no less than 63,000,000 of the weekly numbers. The sacrifice made it is devoutly to be hoped may only be temporary; and in contemplating the circulation of this and the other works just mentioned, Mr. Cassell and his partners may well say that they have converted every poor man's house into a school of moral and religious instruction. These are great things, on which the friends of social science may rejoice as having been done of late years for the advantage, moral as well as material, of the people, and especially of the middle and working classes.

His lordship then dwelt upon the extraordinary progress of co-operation among the working classes, detailing the facts with which our readers are already familiar, defining the system as giving all

the rights and independence of individuals with all the benefits of joint labour, and paying a tribute to the late Robert Owen. He spoke of the advantages of working men's clubs and of savings banks. By the latest returns, the number of depositors exceeds 1,500,000, and the sums deposited nearly 38,000,000*l.*, of which above 2,000,000*l.* are in sums not exceeding 10*l.*, by above 700,000 depositors. The number of accounts of dividend not exceeding 10*l.* at the Bank of England for the same period was little above 90,000, and the total about 250,000*l.* A considerable progress has been made since the last congress in relieving the upper class of working men from too close and long-continued attendance at their duties. The benevolent and judicious men who had devoted much of their time to promote the early closing of shops in towns, especially in London, were above all praise, and their exertions had happily been attended with increasing success. A tribute was paid to the patience and endurance and independence of the Lancashire operatives. His lordship concluded as follows:—

These are the contemplations and the enjoyments of rational men in our times; and they make us rise superior to the renowned nations of the classical ages, much as we may be their inferiors in merely ornamental arts. An association like ours would have been deemed vain, or puerile, or absurd, by the ancient sages. But so would they have had no belief in the merits and the services of the philanthropist—nay, been unable to comprehend them, or imagine how Virtue

saw her Howard traversing the globe.
Onward he moves! disease and death retire
And murmuring demons hate him—and admire.
—Darwin.

Those ancients, indeed have told us what was their idea of happiness in the Isles of the Blessed, where they conceived the lot of the wise to be that, freed from all care, their whole existence would be passed in investigation and gaining a knowledge of nature. How they would have pitied if not despised us when told that without undervaluing the pleasures of extended knowledge we yet regarded it as the greatest happiness which heaven could bestow, to be graciously allowed the solace of looking down upon the scene of our earthly labours, and seeing with eyes which age and sorrow can make dim no more, the great body of those for whom we had toiled and suffered, exalted by the possession and by the right use of the gifts we had helped to bestow. Some, unhappily, there be who will not permit us to indulge in such hopes; who believe, at least maintain, that our death and our extinction happen together. Men, it seems, have been sent from the South to inculcate this dismal error, while those who will believe anything oppose to those who will believe nothing their visions of spiritualism and direct communication with the departed. The promoters of social science regard such errors with contempt, only softened by pity. Theirs is the belief held, theirs the hope cherished by Hale, and Bacon, and Locke, and Newton—belief in the "King Eternal, immortal and invisible, the only wise God"—hope inspired by the study of his works and confirmed by his revealed Word.

At the close of his address, Lord Brougham was enthusiastically cheered.

Lord Brougham had to obtain the assistance of Mr. Hastings, the secretary of the Association for the Promotion of Social Science, in the delivery of his address, in consequence of illness. His lordship only read the beginning and end of his speech himself, Mr. Hastings reading a portion in the middle of it.

Speaking of Lord Brougham's personal appearance, the correspondent of the *Aberdeen Free Press* says:—

His features are assuming more the form we are accustomed to in the caricatures, and he is bent with age; but there is a healthy glow on the face, good spirits, and the natural force of the mind is not abated. The discourse was written—had, indeed, been put in type—and those in the secret knew that it filled six columns, as you now see it does, exactly. Of course, it was read, not delivered. The "old man eloquent," taking his "glasses" very deliberately from his pocket, and rising, held up the manuscript to his eyes with a firm hand, and commenced. The voice, which used to be sonorous, and, on occasions, to suggest the comparison of thunder, is now mellowed—sweet, in fact, and obedient to the call of emotion, as when the aged man referred to companions of sixty years ago, in tremulous, almost weeping accents. Finally, as to manner, another characteristic of old age—the difficulty of enunciation—which occasionally is almost painful, is very marked.

The LORD-ADVOCATE moved, and the Right Hon. JOSEPH NAPIER seconded, a vote of thanks, which was carried by acclamation. Mr. HASTINGS read the annual report of the council. The Right Hon. Mr. ADDERLEY moved the approval, which was seconded by Lord ARDMILLAN, and carried. Mr. HASTINGS, secretary, reported 2,500 tickets issued. Mr. ADDERLEY, in concluding his speech, said:—

I cannot but give expression to the feelings which I am sure must be entertained by everybody in this great assembly at seeing here the representative (Prince Alfred) of that honoured Prince—(loud cheers)—to whom, as much as to anybody in this generation, the country will always have to feel indebted for the advance of those great social reforms which are the great object of this association. (Loud and prolonged applause.)

On Thursday morning the six departments met for business. There was a large attendance at nearly all of them. Lord Brougham, the president, visited several of the sections, after being present at the opening address of Lord Curriehill. Prince Alfred, attended by Major Cowell, spent the greater part of the day in visiting the sections.

In the Jurisprudence Department, the papers read were one by Sheriff Barclay, "On the Defects of the present System of Statutory Legislation"; one by Sheriff Fraser of Renfrewshire, "On the Consolidation of the Statute Law of Scotland anterior to the Union"; and one by Mr. J. Marshall, jun., advocate, "On the Law of Evidence in Criminal Courts."

In the discussion which ensued on these papers, Lord Brougham and the Lord Advocate took part.

In the Education Section papers were read by the Rev. G. R. BADENOCH, "On Morning and Evening Classes in Universities"; by Mr. W. A. BROWN, "Against the Admission of Women to Academical Degrees"; and by Dr. LEES, St. Andrews, "On the Extension of Open Teaching to all the Faculties in the Scotch Universities."

Professor BLACKIE ridiculed the idea of young lads engaged during the day attempting a university course after work-hours. What Scotland wanted was not greater facilities for elementary or fragmentary education, but for thorough education. They wanted a foundation to stand upon and a prize to run for.

Professor LEE, D.D., contended that the effect of Mr. Badenoch's proposal would be to depreciate education. He was at a loss to understand why there was any more incongruity in a lady who had been a great mathematician or Greek scholar, or a great theologian, to come to his own profession—(laughter)—receiving a degree than in a man doing so. Whatever a woman was capable of doing by nature, by education, by physical power, or mental capacity, that she ought to be enabled to do, and no fashion or custom or law should prevent her from doing that which her Creator had qualified her for. (Applause.)

Professor BLACKIE begged to add that, as a man and a gentleman, and an admirer of the fair sex—(laughter)—he was decidedly in favour of the admission of women to academical degrees. (Hear, hear.) Woman was naturally a ministering spirit, and she ought to be allowed to get her medical degree; and no professor, if he be a gentleman, ought to behave in an unkind and unpolite way to any woman. (Laughter and cheers.)

Mr. HASTINGS, honorary general secretary, vindicated the granting of degrees to women, whether with a view to medical or educational pursuits.

Professor STRUTHERS, Aberdeen, said he had been applied to some time ago by a lady of great ability (Miss Garrett) who was desirous of entering the medical profession, and who, he considered, was as able to take her place as any doctor or professor he ever met. He felt that he had the monopoly of teaching in this matter, and that if he refused the lady would be shut out. He said he would not teach one lady pupil—(a laugh)—but that he would take up a ladies' class if one or more could be got to join her, and that though he would not like to do it, he would do so from a sense of duty. A ladies' class soon appeared, and he was going to teach them, when his medical colleagues objected to it, and, consequently, he did not do so. He would not like to see a sister or a daughter of his entering the medical profession; but if women wanted to enter any profession, he felt that they had no right to throw any obstacles in the way. ("Hear, hear," and a laugh.)

Mr. ERNEST NOEL said that in the State of New York they had, after consulting eminent educational men, passed an Act of the Legislature for establishing a female college for medical purposes, and this college had received the sanction of most of the leading men in that State, and it was believed by some most eminent men who had given their minds to the subject that that college would meet a very much felt want in this and all countries. (Applause.)

Dr. GEORGE LEES, St. Andrew's, read a paper on "Industrial Education, with reference to Mechanics' Institutions"; Mr. HENRY SOLLY on "Working Men's Colleges, and their relation to Working Men's Clubs"; Mr. CHARLES, London, for the Rev. A. Sweetman, London, on "Youths' Institutes."

Lord NEAVES presided over the Punishment and Reformation Section. Mr. C. P. MEASOR read a paper on "The Reformatory Principle in Criminal Punishment"; Mr. M'LENNAN on "Criminal Statistics"; Sheriff WATSON, of Aberdeen, one on "Criminal Statistics and Criminal Legislation." Miss MARY CARPENTER read a paper on "The Treatment of Female Convicts." She concluded as follows:—

Why should not efforts be made to induce the Government to alter a system which has been proved so unsuccessful, and construct a new system on a principle so successful in Ireland? Why should not the volunteer efforts of true-hearted women be admitted as in Ireland and in our Reformatories? (Hear.) Surely such may be found here as there. This and this only will be effectual in rescuing women from evil ways—the only system by which they may be brought into society, and, instead of being its bane, may become its blessing.

Mr. WILLIAM GILBERT then read a paper, "On the Condition of the Wives and Families of Married Convicts." The Rev. W. L. CLAY then read a paper by Miss Florence Hill, entitled, "Plea for Female Convicts."

Mr. WALTER CROFTON then moved—

That it is desirable for the Government to take advantage of refugees for female convicts as supplementary to the convict system.

Mr. ARTHUR TREVELYAN seconded the motion, which was put to the meeting and carried unanimously.

In the fourth department (Public Health) an interesting paper by Miss NIGHTINGALE, entitled "How people may live and not die in India," was read. The lady herself was not present, however. The following passage, on the need of bringing the appliances of home civilisation to India, will illustrate the force and value of the paper:—

The work is urgent. Every day it is left undone adds its quota of inefficiency to the British army, and its thousands of deaths to the native population. Danger is common to European and to native. Many of the best men this country ever had have fallen victims to the same causes of disease which have decimated the population of Hindostan. And so it will be till the Indian government awakens to its vast responsibility towards those great multitudes who are no longer strangers and foreigners, but as much the subjects of our beloved Queen as any one of us. The real, the main point, the great discovery of the royal commission, is this—look to the state of your stations first—then look to the hills for help. Your stations and cities are in a condition which, in the finest temperate climate in Europe, would be—have been—the cause of the great plague—of half the population being swept off by disease. And on the

other hand, no climate in the world—certainly not that of India—could kill us, if we did not kill ourselves by our neglect. We complain of the climate when the wonder is that there is one of us left—under a sky which certainly intensifies causes of disease so much, that one would have thought it might set men to work to remove those causes—and twice as vigorously as in a temperate climate, instead of not at all. But no; our cities are not those of civilised men. It cannot now be said, as Burke did, "England has built no bridges, made no high roads, cut no navigations." But in all that regards the social improvement of cities, still it must be said, as he did—how many years ago?—"Were we driven out of India this day, nothing would remain to tell that it had been possessed during the inglorious period of our dominion by anything better than the orang-outang or the tiger." For how much is it better now? Bring your cities and stations within the pale of civilisation; as they are, they are the life-destroyers—not the climate. The hills, those very climates to which you look for succour, are becoming so pestiferous from your neglect that they bear out this indictment. They cry to you as we do—Reform your stations; thence comes the deadly influence. The question is no less an one than this—How to create a Public Health Department for India—how to bring a higher civilisation into India. What a work, what a noble task for an Indian government! No "inglorious period of our dominion" that, but a most glorious one! That would be creating India anew, for God places his own power, his own life-giving laws, in the hands of man. He permits man to create mankind by those laws, even as he permits man to destroy mankind by neglect of those laws.

Bearing intimately upon the same question as the paper of Miss Nightingale was another by the Rev. DAWSON BURNS, on the "Influence of Alcoholic Liquors upon Health," as illustrated by the experience of the British army in India. The writer stated that in India, liver disease, apoplexy, and cholera prevailed to a large extent, and these diseases were mostly attributable to intemperate habits. Nearly a tenth part of all the admissions into the hospitals in India during the last ten years were on account of *delirium tremens*. Disease resulting from the use of alcohol destroyed more soldiers than typhus and other fevers, and nearly as many as cholera. The paper concluded with some statistics of the death-rate in various regiments, and showed that in the 26th Camerons, the 84th Regiment, and the 3rd Madras Europeans, being all exceedingly temperate, during their residence in India the death-rate in these corps was much less than in other regiments in which the use of alcoholic liquors was indulged in to a much greater extent.

In the fifth department (Social Economy) six papers were read, several of which—including one by H. JORDAN, Esq.—bore on Education; and a discussion took place on the questions of Emigration and Colonies, in which Dr. Begg, Mr. Fawcett, &c., took part.

Sir HENRY YOUNG, who had passed from his youth nearly the whole of his life in the colonies, having occupied in three of them successively the important post of governor, said that the subject first introduced was of such great national importance, that he regretted the necessary rules brought Colonel Torrens' paper to a premature close. It had reference, so far as he could gather from its purport, to that severance of her colonies from Great Britain which had been advocated by that very eminent professor, Goldwin Smith; but he (Sir Henry) must be permitted to say that, in no colony in which he had ever been, had he ever found the slightest desire on the part of the colonists to coincide in his views for severing their connection with this country. The hard doctrines of political economy which would advocate the severance of our colonies, and the plea that they did not pay, was surely rebutted by the fact that they made one-third of the business of the country. He could bring personal testimony to the fact that in the various colonies of North America, British Guiana, and in Australia, there was no desire whatever to sever them from the mother country. (Cheers.)

A letter was read from Mr. COBURN in favour of direct over indirect taxation. He says:—

The municipal governments of our cities contrive to raise their funds by a direct tax instead of an octroi, which is considered an impossible achievement by the towns of the continent. Now, what are the taxes on tea, sugar, coffee, &c., levied at our custom-houses, but so many octroi dues on a larger scale? How impossible it would be to put up barriers at the entrance to Edinburgh or Manchester to collect the municipal rates in the clumsy form of a duty on the daily supplies of those cities; and I am as firmly convinced as of my existence that if we could have for a few years the experience of all the advantages which an abolition of import duties into this kingdom would give us, it would be as impossible to replace the custom-houses as a substitute for the collection of direct taxes as it would now be to levy octroi dues at the suburbs of our large towns instead of the direct rates which are collected from house to house for municipal purposes. Of course you will be met by politicians of all parties with the assertion that your plan is impracticable, which means only that it cannot at present be adopted with advantage by either of the existing political parties.

A paper having been read describing indirect taxation as "extravagant, sinfully immoral, and extremely demoralising," Mr. FAWCETT vigorously attacked the views of the Liverpool Financial Reform Association, and their alleged intolerance. They proposed no practical remedy. He considered that the present mode of raising the revenue was as just and equitable as any mode he had ever seen propounded. (Hear, hear.)

Mr. G. HARRISON proposed as a resolution—

That the present mode of raising the revenue of the British empire is as just as any that has yet been devised; but after a considerable amount of general discussion, the motion was withdrawn.

CONVERSAZIONE IN THE UNIVERSITY OF EDINBURGH.

The first *conversazione* in connection with the Social Science gathering took place on Thursday night in the library and rooms of the University, where a brilliant assemblage of the members and associates were received by the Principal and Professors. The visitors began to arrive at eight o'clock, and the arrivals continued for upwards of two hours, between 2,000 and 3,000 persons being present. The noble and venerable Chancellor of the University, Lord Brougham, appeared in his gold-embroidered robe of office, and spent a considerable time, in company with Sir David Brewster, Vice-Chancellor, and the Lord Provost, in visiting several of the more interesting of the improvised museums. The noble and learned lord was greeted with bursts of cheering as he moved through the crowded apartments, the usual restraints of etiquette being evidently thawed under the warmth with which the venerable peer was regarded by the members of the Association. His lordship left about ten o'clock. The *conversazione* was attended by Prince Alfred, who wore a Highland dress, with kilt of Royal Stuart tartan, and had the jewel of the Garter on his breast. The Prince was attended by Major Cowell, and was accompanied during the evening by Professor Lyon Playfair, C.B. The youthful Prince met with a reception quite as cordial as that given to the aged peer, and on several occasions he was greeted with loud applause, which he courteously acknowledged. His Royal Highness spent about two hours within the University. In point of numbers and brilliancy the *conversazione* exceeded anything of the kind hitherto witnessed in Edinburgh.

WORKING MEN'S MEETING.

The working men's meeting, in connection with the Social Science Association, was held on Friday evening, the assemblage numbering nearly 4,000. Prince Alfred entered the hall exactly at eight, and the crowded multitude rose with one accord and cheered him for several minutes. Lord Brougham came in a few minutes later, and was greeted with an immediate and long-sustained burst of cheering. The Lord Provost, Sir David Brewster, M. Garnier-Pagès, Mr. Brougham, Dr. Playfair, Professor Archer, and other gentlemen, were on the platform.

Lord BROUGHAM, in opening the proceedings, said that the association paid more attention to what concerned the working part of the community than to all the rest of the community together. He dwelt upon the advantages of education, of the half-time system, and the desirableness of not neglecting instruction while seeking entertainment. The noble lord also urged his hearers to establish club-rooms for social intercourse, so that those who spend their mornings in labour might devote their evenings to conversation and improvement. (Cheers.) He concluded by again expressing great delight at seeing this immense assemblage, and at knowing that so many thousands of the working people of this country take an interest in the proceedings of the National Association. (Loud and prolonged cheers.)

Addresses were delivered by Mr. Henry Fawcett, Mr. Hastings, M. Garnier-Pagès, the Rev. W. H. Channing, Mr. John Westlake, the Lord Provost, and Mr. George Troupe. A vote of thanks was given to Lord Brougham, on the motion of Mr. ALEX. FRASER, seconded by Mr. JOHN BEATON, both working men.

On Prince Alfred leaving the meeting, amid the loud cheers of the audience, Lord BROUGHAM said that his Royal Highness was as excellent a young man as ever was known in this world.

The several departments continued their sittings on Saturday and Monday, but our space is too much preoccupied to allow of a report. In the Punishment and Reformation Section, Lord NEAVES delivered an address on the treatment of criminals. The Right Hon. C. P. ADDERLEY, M.P., read a short paper on "The Reports on Penal Servitude and Prison Discipline," issued by the Royal Commissioners and Lord Carnarvon's Committee. The gist of the paper was a strong argument for the greater fixity and severity of punishment, in opposition to the laxity and uncertainty which at present exist. Sir WALTER CROFTON then followed with a paper entitled, "Organised Associations on the Part of the Public necessary for the Satisfactory Development of Secondary Punishments." In the Jurisprudence Department there was a discussion on Bankrupt law; in that of Education, *apropos* of a paper on "The Parish Schools of Scotland," there was an animated discussion on the working of the Revised Code in Scotland, and the advantages for and against a national secular system. In the Public Health Section, Dr. STEVENSON MACADAM read a paper on the "Contamination of Water by Imperfect Drainage of Towns and Villages." Mr. JOHN YEATS, LL.D., principal of the Upper and Middle Schools, Peckham, read a very able paper on the subject of human growth in towns. A paper was also read by Colonel J. OLDFIELD on "The Necessity for Prospective Legislation to prevent Houses being built for Human Habitation in Disregard to the Conditions necessary to the Health of their Occupants." In the department of Social Economy, a paper by Mr. POTTER, M.P., on the Lancashire Cotton Districts, led to one of the most interesting and exciting discussions which have taken place since the opening of the Congress. He defended the manufacturers from the charges of coldness and apathy, praised the good behaviour of the unemployed, and alluded to the beneficial results which had attended the working of Mr. Chadwick's half-time system. In the discussion which followed, the question of emigration was proposed as a remedy by

Mr. James Watson and Dr. Hancock, and others. A paper was read by Mr. HENRY PITMAN, of Manchester, on "Co-operative Stores." The Rev. JAMES BEGG followed with a paper on "Co-operation as a means of securing Houses for Working Men." He was succeeded by Mr. H. G. REID, who read a paper on "Co-operation in Scotland." Mr. JOHN PLUMMER, of Kettering, then read a paper on "The Past and Present Aspects of Co-operation." Just before he commenced reading, Prince Alfred arrived, and appeared to take a deep interest in the subject. There were several other papers on co-operation.

ELECTION INTELLIGENCE.

COVENTRY.—Mr. Treherne, the Tory, was returned on Thursday by a large majority. The numbers at the close of the poll were:—

Treherne	...	...	2,263
Peel	...	...	2,129

Majority ... 134

On the result of the election being known, Mr. Treherne stepped on to the balcony of the King's Head Hotel, and addressed, amidst the most enthusiastic cheers, an immense multitude assembled below. He was subsequently placed in a carriage, and drawn by the people in triumph round the town. Mr. Peel also briefly addressed the electors from the Craven Arms.

THE TAMWORTH NOMINATION on Saturday was a very lively affair. Mr. Cowper and Mr. Peel were both proposed. Mr. Cowper ridiculed his opponent as a man who did not set forth his principles. Both professed their intention to support Lord Palmerston, but while Mr. Cowper placed no limit on the support he would give to the Premier, Mr. Peel qualified his with the adjective, "independent." On the show of hands Mr. Peel was declared to have the majority. A poll was demanded for Mr. Cowper. After the nomination, Sir Robert Peel, who is accused of coercion by Mr. Peel's friends, made a characteristic speech in advocacy of Mr. Cowper's candidature. The polling took place on Monday, and from the first Mr. Peel kept the lead of his opponent. At the close, the numbers were as follows:—

Peel	...	...	224
Cowper	...	...	167

Majority ... 57

Court, Official, and Personal News.

The Queen has been thrown from her carriage. On Wednesday last her Majesty was returning from Alt-na-Guithasach with the Princesses Louis of Hesse and the Princess Helena, when the coachman mistook the road, and the carriage was suddenly turned on its side. The Queen and the Princesses were thrown out, but it is said were only slightly bruised, and rode home on hill-ponies. Her Majesty and their Royal Highnesses have since driven out daily.

A statue of the late Prince Consort, subscribed for by the noblemen and gentry of the county and city of Aberdeen, has lately been completed by Baron Marochetti. It was intended that the statue should be inaugurated last week, and her Majesty having been informed of the circumstance, the Lord Provost (Mr. Alexander Anderson) received the following communication from the Hon. General Grey:—

Balmoral, Oct. 8, 6 a.m.

My dear Lord Provost,—I am now desired by the Queen to let you know that it is her Majesty's intention to attend the uncovering of the statue of the Prince Consort on Friday next.

Most painful as the effort will be to her Majesty, and entirely unequal as she feels to the exertion, yet she cannot allow this memorial to her beloved husband to be inaugurated at Aberdeen, during her stay at Balmoral, without wishing to show by her presence as well her own unbounded love and respect as her heartfelt appreciation of this mark of affection of the people of Aberdeen for one who dearly loved their country, and considered the few weeks he spent annually among them as some of the happiest of the year.

The Queen is sure she may trust to your best endeavours, and to the kind feelings of the people, to make her reception in Aberdeen as little trying to her as possible, so that she may be better able to get through her part in what must be to her a distressing and yet a gratifying ceremony.

I remain, my dear Lord Provost,

Yours very faithfully,

The Lord Provost of Aberdeen. C. GREY.

The inauguration was, however, by desire of her Majesty, postponed till yesterday (Tuesday).

The presents to the Princess of Wales continue to flow in. On Friday the Mayor of Coventry and his daughter waited by appointment upon the Princess at Marlborough House. His worship had, on behalf of the Corporation, an ingeniously-woven address of congratulation to the Princess on her marriage. While the sentiments were loyal the manufacture was a marvellous specimen of the perfection to which weaving has attained at Coventry. The Mayor's daughter presented, on behalf of the ladies of Coventry, a gold watch set with jewels.

There is said to be no truth in the report which has recently obtained currency, that her Royal Highness the Princess Helena has been betrothed to the Prince of Orange.

On Saturday, the young King of the Greeks officially received a deputation of Greek merchants resident in London, Liverpool, Manchester, and other places. The previous evening, the Greek consul and

other Greek officials in this country were invited to meet his Majesty at Marlborough House, and had the honour of dining with him.

On Sunday King George I. attended the service at the Greek church, London Wall, where a *Te Deum* was sung in his honour.

The Prince and Princess Christian of Denmark, accompanied by Prince Frederick and Princess Dagmar, arrived in town on Saturday afternoon from the continent.

On Monday the Prince and Princess of Wales, and their Royal guests, went to the Crystal Palace, and afterwards to the Covent-garden opera.

The King of the Belgians is expected to arrive in England about the middle of next month.

The *Court Journal* states that the late Attorney-General, Sir W. Atherton, has been offered an appointment as Governor of one of the colonies.

Miscellaneous News.

EMIGRATION TO NEW ZEALAND.—About two hundred of the Nonconformist emigrants for Albertland, New Zealand, sailed on Thursday in the John Duncan. They form the seventh party which has gone out to Albertland.

THE EDMOND'S MAIN COLLIERY ACCIDENT.—It is believed that the whole of the bodies have now been recovered from the Edmond's Main Colliery. Altogether fifty-nine bodies have been taken out of the pit. This is the exact number supposed to have been in the colliery when it was sealed up.

THE GREAT EASTERN STEAM-SHIP.—The shareholders of the Great Eastern have decided to retain their ownership in her, and to give her another trial. To enable them to do this they propose to contribute for the liquidation of existing debts, and then to send her on long voyages, where she will be subject to the least competition, and secure the largest receipts.

LANCASHIRE CENTRAL RELIEF COMMITTEE.—At the weekly meeting on Monday, the hon. secretary reported that the subscriptions received during the week amounted to 542*l.* 14*s.* 5*d.* The balance in the bank was now 279,948*l.* 11*s.* 10*d.* Mr. Farnall's report showed that there were 37,285 persons receiving relief less than in the corresponding week last year, a decrease of 5,189 as compared with the preceding week.

MUSIC AND DANCING LICENSES.—The Middlesex magistrates sat on Thursday to hear application for licenses for music and dancing in public halls. A large number of licenses were granted. Two, however, were refused to be renewed—namely, those of the Victoria Hall, Shoreditch, and the New Eastern Alhambra Palace, Shoreditch. The refusals were based on complaints that these places had been disreputably conducted. Grave exceptions were taken to the proceedings at Highbury Barn and the Sluice House, Hornsey, but the licenses were granted, with warnings to the proprietors.

THE REGISTRATIONS.—The Liberals claim a gain of 292 votes in Middlesex; East Surrey, 496; 295 in Bristol; 20 in Plymouth; Norwich, 178; Liverpool, 400; Leeds, 100; North Riding of Yorkshire, 143. In West Surrey the Conservatives have gained 36 votes. This result (says a correspondent) will but little affect an electoral contest. The formation of a West Surrey Liberal Registration Association is talked of. Such an organisation is greatly needed, and would do much to strengthen the Liberal cause, and might be the means, probably, of obtaining the return of a Liberal colleague with Mr. Briscoe, the present member, at the next election.

THE MHOW COURT MARTIAL CASE.—No less than sixty soldiers and thirteen officers who are to be witnesses in the Crawley court-martial arrived at Southampton last week in the Peninsular and Oriental Company's steamship Ceylon. Another batch is expected by the next steamer. Colonel Crawley is expected overland from Marseilles. The *United Service Gazette* says:—"The trial, we believe we may now confidently state, will take place at Chelsea Hospital; and in all probability in November next. As little delay as possible is contemplated on the part of the authorities, as the expense is likely to make rather a formidable item in this year's accounts. 50,000*l.* has already been mentioned as the probable cost of this trial."

HEALTHY SITES.—Dr. Beggs has been lecturing before the Edinburgh Co-operative Building Company upon the sites of working men's houses. He stated that in the better-erected districts of Edinburgh the number of deaths amounted to 15 in 1,000, while in other districts of the same city the number amounted to 30 in 1,000. He referred to the difficulty of getting sites, and urged, as an important question, the powers of railways in respect to their compulsory powers of purchasing land required for their works. What Parliament did for railways, would they not do for men—human beings—who were the most important things of the world. He urged the appeal to Parliament for such powers for improvement purposes.

SEIZURE OF THE STEAM RAMS IN THE MERSEY.—The Government has decided to seize the steam rams now in course of construction by Messrs. Laird, at Birkenhead, and on Friday, Custom-house officers were placed on board of them. The tender Goshawk has gone into the low-water basin, and the frigate Liverpool has been anchored off the entrance. The "broad arrow" (the official seal of detention) had been placed on one of the rams. Her Majesty's ship Liverpool, which formed part of the Channel squadron, and was left in the Mersey when the fleet sailed for Dublin, has dropped from her moorings and cast anchor opposite the Woodside landing-stage.

The Goshawk, tender to her Majesty's ship Majestic, is to take up a position alongside the landing-stage in order to communicate with the Liverpool.

THE EARL OF DERBY ON MIDDLE-CLASS EDUCATION.—On Saturday the Earl of Derby paid a visit to Liverpool, and delivered a lengthened and eloquent address on the subject of the education of the middle classes in connection with the Collegiate Institution of that town, which was inaugurated by his lordship in 1840. The noble earl traced the progress of public education in this country for the last twenty-three years, and spoke at length upon the great advantages which had been conferred upon it by the new University system of local examinations, which had, as it were, incorporated the schools of the kingdom with those seats of learning. He also dwelt upon the great importance of combining religious with secular instruction, pointing out that no amount of intellectual acquirement would tend to the ultimate success in life of the youth of the country unless founded upon the firm basis of religion and morality. The noble earl also defined with great accuracy and ability the position of the middle classes with reference to our educational establishments, and spoke in high terms of praise of the Collegiate Institution of Liverpool, which afforded the means of educating both higher and middle classes. The address of the noble earl was listened to with the greatest attention by an audience of more than 2,000 persons, and its delivery was greeted by continual cheering.

THE EARTHQUAKE.—Five columns of the *Times* of Thursday were filled with accounts of the shock from correspondents in different parts of the country. Mr. Charles Dickens describes the sensation experienced, he says:—"I was awakened by a violent swaying of my bedstead from side to side, accompanied by a singular heaving motion; it was exactly as if some great beast had been crouching asleep under the bedstead and were now shaking itself and trying to rise." The shock appears to have been felt the most in the Midland and West-Midland counties. It extended to Bristol, to Taunton, to Exeter, and Swansea, and to many miles out at sea. In some places a deep rumbling noise was heard. At Nottingham the noise resembled the sound of a heavy carriage approaching. The phenomenon at Hereford is minutely described by the clergyman of Stretton; he says:—"The sound at first increased rapidly with a gradual crescendo for two or three seconds until the crash was felt which lasted for about one second and a half, and consisted of two concussions, and then subsided as gradually for some seconds more until it died away in the distance. It appeared to me equal to the loudest peal of thunder I ever heard, but it was deeper and grander than thunder. In about three minutes afterwards a second faint rumble was heard." It appears from inquiry made by the officers of the City police of the respective men who were on duty on the morning of the 6th instant, that the shock of the earthquake did not in any way affect the City, as each and all of these men state that they neither heard nor saw anything that aroused either their fear or curiosity.

LITERATURE AND ART.

Messrs. Lévy and Co., the Paris publishers, have just issued the eighth edition of M. Rénan's "Life of Jesus." The total number of copies sold up to the present date is said to be 50,000. "This is an incredible success," says the *Paris Presse*; "but when we see the clumsiness of the clergy with regard to this work, clumsiness which has occasioned astounding acts of fanaticism, such as that of the fervent bigot who bought up all the copies of the 'Life of Jesus' he could find in order to burn them, the success of M. Rénan's book is not surprising."

Dr. Fr. Strauss has written a new Life of Jesus, differing in all respects from his former "Leben Jesu." Rénan's "Vie de Jésus" is not popular in Germany; and, it is said, of the three translations not one will cover the expense of printing.

The catalogue of forthcoming American books is rather a full one. Longfellow is to publish "Wayside Inn and other Poems"; O. W. Holmes, "Soundings from the Atlantic"; Whittier, "In War Time, and other Poems"; Rev. H. W. Beecher has a book called "Freedom and War"; Ralph Waldo Emerson promises a new volume of "Essays and Lectures"; Agassiz, the naturalist, is to publish his "Methods of the Study of Natural History."

The Rev. Charles Beecher is about to publish a book under the title of "Redeemer and Redeemed," which will contain the sermon that led to his recent trial before a council, and also his defence before the council.—*New York Independent*.

The "History of the Jewish Nation," by the Rev. Dr. Margoliouth, is near completion. The author, who waited for the appearance of the kindred works by Drs. Milman and Stanley, is of Hebrew extraction, and has been engaged in research amongst the Hebrew archives in many lands of Israel's dispersion.

A MOHAMMEDAN REPLY TO DR. COLENSO.—It is announced that Syud Ahmad, a Mohammedan, who has written a Commentary on the Bible, is preparing a full answer to Bishop Colenso in his next volume.—"We live in strange times. Who could have thought to see a Christian bishop impugning, and a Mohammedan in reply defending, the inspiration and authenticity of the writings of Moses!"—*Letter in Athenæum*.

Lord Norbury, riding in the coach of his friend Purcell, and chancing to pass a gallows, asked, "Where would you be, Purcell, if every man had his due?" "Alone in my carriage," was the reply.

Gleanings.

The funds of the American Bible Society are this year from 3,000*l.* to 4,000*l.* in excess of any preceding year.

The stock of cotton at Liverpool on Friday last was 184,330, against 212,090 at the corresponding period last year.

"Unbleached Americans" has become, we are told, among the Yankees, the new title of coloured men, in place of the vulgar word, "niggers."

Up to the end of last year, there were 11,030 miles of telegraph lines and 144 telegraph stations in India.

93,000 emigrants are said to have left Liverpool alone for the American States during the past eight months.

Mr. Lusk, a well-known member of the Corporation of London, has been elected an alderman, in the room of the late Mr. Humphery.

Galignani has received a communication from "A Traveller," recommending ice as a sure remedy as well as a prophylactic against sea-sickness.

A gentleman presented a lace collar to the object of his adoration, and, in a jocular way, said, "Do not let any one else rumple it." "No, dear," said the lady, "I will take it off."

The Cardinal Archbishop of Cologne has just decided that women shall not any longer be permitted to sing masses in music in the cathedral of that city.

An Irish coachman, driving past some harvest-fields during summer, addressing a smart girl engaged in sheaving, exclaimed, "Arrah, me darling, I wish I was in gaol for stealing ye!"

Artemas Ward, out West, says:—"We hain't got any daily papers in our town, but we've got a female sewin' circle, which answers the same purpuss."—*American Paper*.

THE LAWS OF FOOTBALL.—The public schools are agitating for laws to be laid down for matches at football. It appears that Eton, Harrow, Westminster, Rugby, and indeed every public school, has peculiar laws for the game, so that it is impossible to play a satisfactory match between any two of them.

THE ORIGIN OF CLERICAL BANDS.—Do our readers know the origin of clerical bands? Probably not; and if so let them read on. At a time very soon after the Disruption, a now distinguished minister of the Free Church, but whose orthodoxy may not even yet be so sharply defined as certain guardians of the truth deem needful, stood in the position of a student awaiting licence from a local presbytery. He had finished his trials, but in deference to some of the brethren who smelt "Germanisms" in them, licensing was deferred for a month to allow time for their being considered. In the interim, a preacher was wanted to officiate in a neighbouring congregation not yet provided with a pastor, and a worthy office-bearer, who had taken upon him the onerous task of looking out "supply," called on the student in question, and asked him to go and preach. He replied that he would be glad to do so, but couldn't, as he had not been licensed. "Oh, yer nae leeshanst," said the applicant, "an' fu muckle better 'll ye be o' yer leeshans, though ye had it? Will ye preach ony better? Balaam's ass did'na seek a leeshans fan he cockit's bonny lang lugs an' reprov't's infatuated maister. Peter's cock did'na seek a leeshans fan he crew the crow 't brocht Peter till 'imself again. An' if a' your sermons hae as gweed an' effock as the ass's an' the cock's, ye needna care though ye never get a leeshanst. A curn, peer creaturs, they think fan they get a leeshans they're a' richt; an' fan they get a bit fite dud hung aneath they're chins, they think it's a' gospel 't comes ower't. Whaur d'ye think they borrow't the bands frae, Sir? Ye dinna ken—weel I'll tell ye; jist frae the Pope. An' whaur did the Pope get them frae? Jist frae Peter's cock; but he cheeng't the colour o' them. The cock has twa bonny red wattles hingin doon aneath's neb; an' the Pope thoct they luikit gey well, an' because they hae some connection wi' Peter, ye see, he jist adoptit them. An' that's whaur the bands cam frae."—*Aberdeen Free Press*.

A WILY EDITOR.—Editors, like other shrewd men, must live with their ears and eyes open. A good story is told of one who started a paper in a western town. The town was infested by gamblers, whose presence was a source of annoyance to the citizens, who told the editor that if he did not come out against them, they would not patronise his paper. He replied he would give them a "smasher" next day. Sure enough, his next issue contained the promised "smasher"; and on the following morning the redoubtable editor, with scissors in hand, was seated in his sanctum, when in walked a large man, with a club in his hand, who demanded to know if the editor was in. "No, sir," was the reply, "he has stepped out. Take a seat, and read the paper—he will return in a minute." Down sat the indignant man of cards, crossed his legs with his club between them, and commenced reading a paper. In the meantime the editor quietly vamoosed down stairs, and at the landing he met another excited man with a cudgel in his hand, who asked if the editor was in? "Yes, sir," was the quick response, "you will find him seated upstairs, reading a newspaper." The latter, on entering the room, with a furious oath commenced a violent assault upon the former, which was resisted with equal force. The fight was continued till they had both rolled to the foot of the stairs, and had pounded each other to their hearts' content.—*American Paper*. [We have an impression that this story has twice crossed the Atlantic.]

Literature.

WILSON v. FENDALL.*

"Quem Deus vult perdere prius dementat," is an old and oft-quoted proverb, but never did it receive more striking illustration than in the history of our recent ecclesiastical controversies. If the friends of the State Church had designed to expose the essential weakness of their system and the utter fallacy of the arguments they have been wont to urge as to the value of the Establishment in the conservation of truth and the suppression of error, they could have hit upon no means more effectual than those which they have actually adopted. They branded the seven men associated in the production of the notorious "Essays and Reviews" as heretics of the deepest dye—the clergy of all ranks vied with one another in the severity of the epithets they applied to them, one worthy man going so far, in our own hearing, as to describe them as "possessed with the spirit of evil"—all the weight which the Episcopal Bench and the Convocation could lend to the less formal censures upon them was freely given, and the whole country was taught to look upon them as abettors of infidelity and enemies to Evangelical truth.

Here, then, was the opportunity for proving the efficiency of their much-vaunted system. On their own showing, they could not have to deal with heresy more bold in its avowals or more mischievous in its tendencies. It was no secondary point of doctrine, but the very authority of Revelation itself, that was at stake. The offenders had been taken *in flagrante delicto*, and their crime was of the gravest character—if the law could not reach them then it must be altogether inoperative. Yet this is what has actually occurred. Against two only out of the surviving six transgressors have any proceedings at all been taken, and though judgment has been pronounced against them, the penalty inflicted is ludicrously small when compared with the gravity of the impeachment, and the accused are appealing against it, not without reasonable hope of seeing it altogether reversed. A more impotent conclusion could hardly have been reached by the feeblest sect of schismatics in the kingdom. Yet must the Anglican clergy quietly accept it or resign their position in the Establishment. It must be no slight humiliation, and to deeply conscientious men might be supposed a serious cause of trouble, to be compelled to regard as brethren in the ministry of the Gospel men whom they have denounced as infidels. If Parliamentary enactments can raise no stronger barrier against the entrance of the most deadly heresies, and if the advantages of the State Church can only be secured by a submission to such association, it might surely be worth while to trust more to the spiritual power inherent in the Gospel itself.

The prosecution of Mr. Wilson has been singularly unfortunate, and, as it seems to us, after a careful examination of the allegations in the indictment, very ill-judged. None of the Essays was more distasteful to us, and yet we must confess none appeared to afford less ground for legal action. It was the moral sentiment rather than the particular theological teaching which we felt to be specially objectionable, and that lay entirely beyond the range of the Ecclesiastical Courts. The lax notion of subscription so coolly propounded naturally startled and alarmed many, but there was a remarkable absence of those distinct theological statements that would be available for the purposes of a prosecution. Hence when we went through the different articles charged against him, we were not astonished to find them excessively weak, and have been still less surprised at their fate. There were at first no less than eight distinct counts, but these have become "small by degrees." Some have been withdrawn, others rejected either by the Arches Court or the Privy Council, others reformed and subsequently abandoned, until now the whole stress of the prosecution rests upon the single article that impeaches Mr. Wilson as an assailant of the inspiration of Holy Scripture. Even this rests on grounds so uncertain that it seems very questionable whether the finding of Dr. Lushington can be sustained. We can regard such a prosecution only as a grave mistake. It may be true that its failure (for such it essentially is, whatever the decision on the one point reserved) is owing mainly to the fact noted by the Judge that "Mr. Wilson in his essay has frequently expressed himself in language so ambiguous as to admit of opposite constructions," but this should have been carefully considered, before coming into court. A legal decision was asked, and due caution should have been exercised

to provide that the evidence would bear the scrutiny of acute lawyers. This was not done, and the issue promises to be such as to lead the promoters of these proceedings deeply to regret that they were ever instituted. Should the case be dismissed, or even a sentence of temporary suspension be confirmed, Mr. Wilson will occupy a very different position from that which he would have held had he never been assailed.

His speech before the Privy Council which he has reprinted satisfies us that he did wisely in resolving to conduct his own defence. It is rarely, indeed, that such a course is judicious; but this is just one of the very few exceptions. The defendant was more familiar with the minutiae of theological controversy than any lawyer could be supposed to be; and, as a keen logician and practised speaker, might naturally be expected to do fuller justice to a case in which he was so deeply interested. Whatever be its other merits or demerits, the speech is interesting and valuable as a careful piece of argumentation, in which the pleader has put forth the full strength of an acute and well-trained intellect. No lawyer could have been more precise in his definitions or more close in his reasonings, more quick to detect, ready to seize, or eager to press an advantage—more disposed to take latitude for himself, or resolute in refusing it to his opponent. The pleading throughout is extremely clever and well sustained; yet, remembering that it is from a minister of Christ's Gospel, we should like to have found a tone at once more gentle and more reverent, less willing to take advantage of mere logical quibbles, and more intent on the clear utterance and manly defence of his own convictions, than on the refutation of an adversary. We are bound, however, to do justice to his great ability, and to the force of many of his appeals.

If the Evangelical clergy be alive to such considerations at all, it may well distress them to find how much the strength of the pleas put forth on behalf of a liberty, which they regard as meretricious, rests upon the anomalous position which they themselves occupy in the Establishment. The decision in the Gorham case, which allows them to retain their clerical status, even while holding and teaching doctrines in direct contravention to the language of the formularies of the State Church, as interpreted by their brethren and understood by an overwhelming majority of all unprejudiced men, is the basis on which much of Mr. Wilson's reasoning in his own defence rests. There is certainly great weight in his argument, "Where would a great party in the Church of England have found itself, if the metaphorical and technical words 'regeneration,' 'new birth,' and cognate expressions, terms occurring in the articles of religion, penetrating the baptismal and confirmation services, and the Catechism—words on which, in the opinion of large numbers, hinges the whole system of the Church—where would the Calvinistic or Evangelical party have found itself, if the words had been literally pressed by the Judicial Committee, and inferences moreover drawn from them, as is now sought to be done with the phrase 'word of God written.'" In other words, the plain sense of the formularies has been strained once in order to retain in the Church those who had unquestionably introduced doctrines not only at variance with the words themselves, but with the views of those by whom they were framed; why should not some other phrases be made equally elastic in favour of others holding opposite opinions? We should be glad to hear the Evangelical reply to this telling argument. Perhaps some of them would tell us, as we once heard one of their number say when hard pressed by a similar difficulty, that the concession made to them was for the truth; but it will require some more tenable answer to satisfy impartial men that the latitude enjoyed by one party may not be rightly claimed by another. Here, indeed, is the real difficulty of the whole case, which has been and will be urged by every clergyman put on his defence for any supposed want of conformity to the standards of the Church. The door has been thrown so widely open that he may well ask why it should be closed on him. All parties present so many points of departure from the formularies that he may very safely challenge him that is without sin to throw the first stone.

There is nothing in which we should more condemn the tone of Mr. Wilson's defence, than in the spirit he displays towards the Judge. We have rarely met with a deliverance more careful and impartial, less disposed to press any point against the accused, and more anxious to allow the fullest liberty compatible with the maintenance of the law which he was bound to administer. Mr. Wilson, however, seems to feel very sore under it, and omits no opportunity of a fling at one who assuredly has sought to discharge a painful duty most conscientiously. We cannot give examples at length, but we may

say in passing, that the whole tone of the comments upon the Judge's words, as to the meaning of the 6th article, "That the Holy Scripture containeth all things necessary for salvation, and that nothing *dehors* is requisite," appears to us peculiarly weak and in singularly bad taste. It may appear very clever to say that here the Judge has exposed himself to be artfully against, but if this be a joke, it is out of place, and if it be anything more, it is an absurd straining of the language employed in the judgment.

Of the mode employed by Mr. Wilson to reconcile his own teaching with that of the Articles, it would be impossible to speak in detail. Most strongly, however, do we object to the general principle that we are to regard them only in their polemical aspect as "intended to guard against errors which were known at the time they were drawn up," and, consequently, not to attach much importance to their positive statements. To what fatal results such a principle may lead it is impossible to predict.

THE QUARTERLIES.

The present number of the *British Quarterly Review* deserves high commendation alike for the interest and variety of the subjects it discusses, and for the vigour with which, for the most part, they are treated. It opens with a careful and temperate review of M. Rénan's celebrated work—a work which affords a striking illustration of the description of the French school of Biblical critics as given by a friendly pen in the *National Review*. "*Le voile, le chameau*, is too much the motto 'even of theology in France. It appears, perhaps, more than anywhere else, in the spirit of French eclecticism, which insures completeness of theory at the cost of 'elaborateness of proof. The references are constantly 'not verified, and indeed, it is not always that there are 'any references to verify.' This is very markedly the characteristic of M. Rénan's '*Vie de Jésus*.' It is, in fact, so empirical in its character—there is so sublime a disregard of all the laws of evidence—there is such an absence of careful critical research, and such a predominance of the purely imaginative element, that at first sight, it will seem as if so visionary a theory could hardly deserve any serious refutation. We are satisfied, however, that it will be a mistake to treat it with a contemptuous indifference. The temper of the writer and the fascination of his style will make the book attractive to many who would turn away with a feeling of impatience from the elaborate speculations of the more learned but much duller Germans. It is quite true that M. Rénan's historical criticism is nothing better than the 'delicious day-dream of some musing academic, released from work and giving his imagination full play in 'forming religious theories out of the light clouds of 'the fragrant cigar with which he solaces his loneliness.' But we are not at all sure that this light and airy character of the work will not be an element of popularity. We welcome, therefore, this able exposure of its inherent weakness, and the more so because it is remarkably free from all controversial bitterness. Another phase of scepticism is very ably discussed in a paper entitled, '*Modern Anthropology*.' The writer does good service by showing how uncertain are the data on which science rests many of the conclusions she sets forth with such dogmatism, but he takes an unwise position when he admits that 'the indefinite extension 'of duration of man's life on earth, also would, if 'proved, throw such discredit upon Scripture narrative 'as to invalidate its testimony upon other matters to a 'very great extent.' 'Dr. Whewell's *Moral Works*,' (ethical would, we think, have been the more correct word, as we can hardly suppose that the reviewer means to insinuate that some books by the Master of Trinity are immoral) are criticised in a style to which their author is but little accustomed. The article is extremely clever, if occasionally too severe and indiscriminating in its censures. It is very easy, and may seem very smart and trenchant, to say that in 'Dr. Whewell's 'pages we find one interminable wilderness of sand, 'unrelieved by any oasis to make the region 'endurable. The most prosaic diction is always 'allied to the most trite commonplace.' But such sweeping condemnation serves rather to create a reaction in the mind of the reader on behalf of one assailed with such bitterness. No doubt the critic finds many weak points in Dr. Whewell, and does good service in abating something from the exaggerated estimate of his abilities formed by his friends, and possibly even by himself, but he has merits for which sufficient allowance is not made here, and which, perhaps, were not likely to be appreciated by one who talks somewhat extravagantly and loosely about the 'created intellect.' The paper headed, '*Home in Poland*' is valuable from the general view it gives of the sufferings the Poles have had to endure from their Austrian and Prussian as well as their Russian oppressors. The article on '*Recent Works of Fiction—Romola*,' belongs to a class to which we should be glad to see more prominence given by the editor. It would not derogate from the dignity and would add considerably to the attractions of the review, if it diverged more frequently into these regions that lie beyond the sphere of theological, philosophic, or even political discussions. '*Peasant Life in Switzerland*,'

* Speech before the Judicial Committee of the Privy Council. By H. BRISTOW WILSON, B.D., Appellant. London: Longman.

"Fawcett's Manual of Political Economy," the "Sinaitic Codex," and "Self-government in India," are the subjects of the remaining articles in a number of great excellence.

The theological position taken by the *National* in its present number is extremely significant, and its scepticism is bold and unsparing in its criticism, defiant and somewhat jubilant in its tone. While abjuring the use of coarse and virulent invective itself, condemning its employment by others, and commending the French school chiefly because it abstains from "the recriminations of English polemics," it is uncompromising in its tone and ruthless in its assaults. It has two articles devoted to subjects of this character—one on the "Criticism of the Old Testament," the other on Rénan's "Life of Jesus," and both are pervaded by the same temper. The most extreme opinions are avowed and stated as though they were established facts without much regard to the proof by which they are sustained, and certainly without the slightest deference to the feelings of those whose most sacred convictions are relentlessly trampled underfoot. Of this merciless severity to what the reviewers would regard as blind prejudices we have not, perhaps, much right to complain, but we are certainly entitled to demand more satisfactory evidence in favour of views so startling. When we are invited to believe that the "national worship of Elohim was an idolatrous one," that the "national religion of the Jews from the time of Joshua to that of David, or even longer, was idolatrous"—not, indeed, a polytheism which set up heathen deities as objects of adoration, but an "idolatrous monotheism"—that the struggle between this idolatrous worship of Elohim, the "idea of whom is clearly one that admits of symbolic representation," and the spiritual service claimed for Jehovah was prolonged till the days of Hezekiah, who, in a "resolutely iconoclastic spirit," accomplished a religious revolution whose "violence was overpowering, and must have had some such effect as the revocation of the Edict of Nantes upon the Protestant villages of France," we may reasonably ask for very different evidence than any which has yet been produced in favour of this new version of the Hebrew record. The review of Rénan is conceived in the same spirit, the only strong ground of exception taken to his book being the authority which he concedes to the fourth Gospel. The writer talks of John as the "son of Zebedee, whom, in the Apocalypse, we know as the Chiliast and Judaist, and find excluding Paul from the number of the Apostles, denouncing his principles, expecting the return of Nero to the world, and then the Messianic judgment." We have not space to examine the texts on which these notions are based, but must refer our readers to the review itself, asking them carefully to compare the assertions with the passages adduced in their favour. They will, at least, afford them a specimen of much that passes current as "the higher criticism." Apart from its theological tendencies which, we are sorry to see are becoming so extreme, the *National* is marked by great excellence. Two critical papers on "Distortions of the English Stage—Macbeth," and "Mr. Browning's Poems," are acute, lively, and interesting. The article on the "Royal Supremacy and the History of its Introduction" might more appropriately be headed "Thomas Cromwell," for it is to his character and career that it is mainly devoted. The writer is familiar with his subject, and points out many errors in Froude's narrative, but while the facts he deduces from Cromwell's own correspondence must materially qualify the estimate of the statesman as given by the historian, we cannot but think that the reviewer has erred in the opposite direction. The "Foreign Policy of the English Government and the English Nation" is thoughtfully discussed by one who is no partisan, but who is prepared to do justice to the wisdom and moderation of Earl Russell's administration. We cannot notice at length and as they deserve, excellent papers on "Sir G. C. Lewis," "Freeman's History of Federal Government," "Health of the British Army at Home and Abroad," and the "Effects of Gold Discoveries."

The articles in the *Westminster* are solid, some would say heavy; but two or three of them are extremely valuable. The first article gives us a succinct and lucid résumé of recent proceedings in Mexico, with a telling exposure of the crafty policy which France has pursued throughout the whole. The facts which are adduced amply justify the pungent sentence with which the writer closes:—"Certainly, if unprincipled aggression, carried out by the aid of almost unparalleled treachery, could bode ultimate evil to the policy which planned it, we might expect to find Mexico prove the Moscow of the Second Empire." A paper which thus collects and condenses information on passing events which is scattered through the columns of newspapers, and so enables the reader to take a broader view of the whole question, will well repay perusal. Similar praise must be accorded to an article of the same character on the "Treaty of Vienna—Poland," in which the writer very carefully passes under review the separate provisions of that celebrated compact, and shows how many of them have been set aside by the pressure of circumstances. His argument in vindication of the Poles, and in reprobation of Russian policy, is unanswerable; but we are not prepared to acquiesce in the idea that Europe should recognise the insurgents as belligerents. If it would really serve their cause, by all means let it be done; but

we fear it would only serve to prolong a desperate contest and to feed hopes which cannot be realised. The paper on "Wit and Humour" is in harmony with its theme, and will pleasantly occupy a leisure hour and dissipate some fit of gloom and moodiness. There is much truth and some originality in the idea of the influence yielded by ridicule in the work of human progress. Some have thought it was an agent in promoting a tendency to stagnation. From this the writer dissents:—"The stagnant civilisation of the Chinese empire—the great type of an unprogressive community—cannot, even by the exercise of the minutest philosophic ingenuity, be traced to the excessive 'pleasantry either of the mandarins or the populace. On the other hand, the sense of the ridiculous has played a conspicuous part in the history of those nations whose advances have been most striking and most lasting. More especially has it shown its activity at periods when such advances were most marked. In all free States satirists and caricaturists have been among the most popular exponents of the views of political parties." There are two theological articles—one a philosophic argument against "Miracles," the other a review of "Mackay's Tübingen School," but they do not call for special comment.

The best paper in the *London Quarterly* is an acute and candid review of Mr. Farrar's "Bampton Lectures." Though generally sympathising with the lecturer's opinions, the writer does not shrink from pointing out some of the defects in his argument. The criticisms of Mr. Farrar's grammar are too free to be very palatable, but they are well deserved, and may serve as hints to other University scholars disposed to indulge in a similar looseness of style. There is one remark by the reviewer which appears to us deserving of attention:—"There is a fact in connection with the history of infidelity which Mr. Farrar appears not to have noted, but which we regard as significant and important. The age of deistic unbelief may be said to have passed away. The struggle is now, and is henceforth to be, between the Bible and Pantheism." We are much pleased to meet here with the article on Tom Hood—so catholic in temper, so genial in spirit, and so sensible in its criticisms. Most heartily do we endorse the remarks as to the evil done him, as to many others, by the "Pharisaism of some prominent professors," "self-satisfied persons, who undated him with tracts, plying him, to the great annoyance and the vexation of his family, with letters of reproof and exhortation."

The *British and Foreign Evangelical* contains some papers of great merit, and foremost among them we note that on the "Perfection of Christ's Humanity," by Dr. Schaff. Though not written with any view to Rénan's book, it is well fitted to confute many of his errors. Dr. McCosh contributes the first of a series of papers, which promise extremely well, on the "Scottish Philosophy." The paper on "Whately's Preliminary Dissertation" is judicious on the whole, and friendly, although some errors and defects are indicated. With much to admire and commend in this review, we regret to find evidences, not so much of uncharitableness as of narrowness. We note this specially in the article on Dollinger. No doubt the Catholic Doctor has dealt hardly with our Scotch Presbyterian friends, but only extreme prejudice would talk of Dr. Cunningham as the "prince of British theologians."

The *Popular Science Review* has the most celebrated scientific names of the day on its list of contributors: and is the most attractive and valuable periodical that we have in its own special department. It has this quarter an article on "Photographic Printing and Engraving," illustrated by a complete page of the *Times* of August 21, a marvel of photo-lithography, so beautifully clear and delicate that every word in the page can be read, though the large sheet is reduced to the space of 5½ inches by 4 inches. The art of photographic engraving is still in its infancy; but already the time seems not far distant when it may come into general use for book-illustration. "The great value of photography is that it produces absolute facsimiles; but this value is lessened by the tedious rate of reproduction, and the great probability that in twenty years' time upwards of ninety per cent. of the photographic prints now in existence will have faded away. By wedding engraving to photography, and making the same physical and chemical agencies which impress the sensitive tablet produce the engraved plate, the mathematical accuracy of form and detail possessed by the photograph is secured, united to the permanence of a printed book." Dr. Lankester contributes a very important practical paper on "Fresh Air"; which he himself calls a "sermon" because of the earnestness with which it insists on the observance of the primary laws by which God regulates the existence of the human body. We have been greatly interested by the chapters on "Microscopic Fungi—parasitic on living plants." They gratify the love of the marvellous, as well as open up a region of "the minute mysteries of nature" in which the mind is perhaps even more impressed with the creative power and wisdom than in the works that have a larger scale and more seeming majesty. We are glad to see that the subject is to be continued. Two beautifully-coloured plates by Sowerby illustrate the chapters now given. Professor Ansted continues an account of "The Physical Geography of the Ionian Isles"—as a group presenting not only some remarkable peculiarities, but also a variety of scenery and

phenomena so great and instructive as can scarcely be found in any other equally accessible district. "The Metropolitan Main Drainage Works" give occasion to a paper that our metropolitan neighbours will read with interest not unmixed with surprise and admiration. The chapters devoted to "New Inventions," and to "Scientific Summary," under the various heads of astronomy, botany, chemistry, and so on through all the sciences, constitute one of the most universally valuable features of the Review. Such a publication ought, in days such as these, to command a very large circulation and an enthusiastic support.

The *Journal of Sacred Literature* maintains its character, as truly catholic, yet distinctively Protestant and orthodox. The editor permits the expression of varied views, so long as they are "free from mere sectarian polemics and party rancour." As the only English journal in its own department, it deserves to be well sustained, as an organ of intercommunication between Christian scholars, and as a repository of the recent results of sacred science. In the present number we have an article, "On Current Methods of Biblical Criticism," which, if not very novel or important as to the definite opinion it contains, is very judicious and appropriate at the present time. Dr. Thompson's contribution, on "The Chronology, Topography, and Archaeology of the Life of Christ," is a good review of the recent works of Ellicott and the American Andrews; while the review of Rénan is a sound criticism of the principles avowed in his prolegomena, and prepares well for what we expect to be a searching examination of his treatment of the history itself. "The Epistle of Barnabas, from the Codex Sinaiticus," will put many readers in possession of the text of that remarkable work, which, with all its faults, is valuable as an ancient specimen of Catholic and Scriptural doctrine. The "Miscellaneous" form a very valuable feature of a periodical which, through many vicissitudes, has maintained a higher excellence than we ever ventured to anticipate for it. More abundant encouragement would, we doubt not, secure its yet further improvement as a representative of English Biblical scholarship.

"THE THEORY OF PROTESTANTISM."

To the Editor of the Nonconformist.

SIR,—The general interest of the question may perhaps excuse the correction of a misconception into which your reviewer has fallen in speaking last week of an article on "The Art of Reasoning," in the *Christian Spectator*. He charges me with holding a "foolish notion" of Protestantism when I say that its "theory is the same with that of the New Testament,—that no one shall hold any doctrine or maintain any custom, except as the result of careful personal investigation"; that we should "prove all things," and that "every man should be thoroughly persuaded in his own mind," since "whatsoever is not of conviction is sin." He says that such a theory will prevent the multitude from holding any belief at all. But there is a distinction between a general theory and the measure of conformity to it possible to human infirmity. Theories of right and of duty are necessarily in advance of human infirmity, and I have thus treated the question throughout. This "theory of Protestantism" cannot be abandoned without serious danger, yet we may make abundant concessions to individual weakness; and these I have been careful to make all along.

The Reviewer further finds fault with my statement that "the Bible is not a favourite subject of study with the school of which Mr. Kingsley, Mr. Maurice, and Dr. Stanley are reckoned the ornaments." He says:—"We thought that the greater part of Dr. Stanley's and Mr. Maurice's writings at least were in some form of direct treatment of the Scriptures." A little closer attention would have shown him that my statement referred to the laymen and general body of the Broad Church party, and I think it is true that they are not distinguished for the "reverent and diligent" study of the Bible. Perhaps the nature of the "treatment" given to it by their guides has something to do with their tastes. It is quite possible to write much on the Scripture without increasing popular reverence for it.

The Reviewer adds:—"The author is one of those unfortunates, always men with an idiosyncrasy, who have found religious people chiefly deficient in honesty, and fond of ignoble arts of self-defence." Permit me to say that such anonymous judgments on personal character derive all their value from the adduction of evidence; and that in the absence of evidence they are only a blemish and a disgrace even to the columns of the *Nonconformist*. I have nowhere said or implied that I have found religious people "chiefly" "deficient in honesty"; but only that there are "some" of them who have "a corrupt love of the lie itself," and too much "indifference to truth"—statements which were made long ago amidst much applause by Lord Bacon and his commentator Archbishop Whately, just departed. However, I do not deny that which your critic seems anxious to establish, that there are much more benevolent persons than, Sir,

Your obedient servant,
"THE UNFORTUNATE" ARTICLE-
WRITER.

NOTE BY THE REVIEWER.

The reviewer retains his opinion, that the writer has misstated "the theory of Protestantism": and does not accept the forced extension of meaning given to two of the passages quoted from the *Romans*. "Thorough persuasion" and "conviction" do not necessarily rest on "personal investigation" necessarily and alone, as the writer's statement implies. There are at least some questions—the higher and more delicate questions of doctrine and practice—on which the agreeing voices of the church, the testimony of the common Christian consciousness, and the venerable customs of many holy generations, furnish surer ground of certitude for the

majority of men, than any personal investigation. The reviewer thinks that to deny this, or to set up a mere theory, which has immediately to encounter the impracticable fact that the majority of men are and must ever be incompetent for the personal decision of such questions, is a mere caricature of Protestantism.

The reviewer willingly receives correction as to the meaning of the sentence about Dr. Stanley, Mr. Maurice, &c. But he thinks that, as it stands in the article, it is by no means unmistakably clear that it has only the limited meaning now attributed to it.

The reviewer also disclaims any attack on "personal character." He wrote with neither malice nor ill-temper. He would more correctly have expressed what he intended, had he said, "On the evidence of this article, the writer appears to one of those," &c.: and, had not his review been written so near the hour of publication of the last number of this journal, as to make it impossible for him to receive a proof, he would gladly have modified the sentence in some such way.

The word "chiefly" was not attributed to the writer, but was part of the expression of the reviewer's impression of what had befallen the writer, as indicated by many phrases of which he quoted a few.

The reviewer desired his notice to be fair, though antagonistic; and feels that he is incapable of any gratuitous controversy with, and, least of all, of any insult to, such a coadjutor as the *Christian Spectator*.

There are 2,800 streets in London, measuring 3,000 miles. It would take a person more than a year to traverse them, while in the interim a new city, with from 60,000 to 70,000 inhabitants, would spring up.

CENTENARIANS.—At the last census we find that Wales, with its 1,112,000 people, had no less than twenty-four above one hundred years old, being the same number as Lancashire with its 2,400,000, and more than London with its 2,800,000 inhabitants. Norfolk had among its 435,000 people eleven centenarians; Gloucestershire, with its 485,000, had eight; and Somersetshire, with its 445,000, had nine.

HER MAJESTY AND HER TRADESPEOPLE.—I have frequently heard it said, in a tone of censure, that our court is a very parsimonious one—too economical a great deal: but if it be economical, it is just and punctual in the extreme. It is certainly a fact that, so far as her milliners and dressmakers are concerned, her Majesty likes to know the price of articles before commanding them—a practice which her subjects would do well to follow: and all her tradespeople know full well that their accounts must be punctually rendered every three months, when they are as punctually discharged—another example well worthy of imitation, and one which, if the ladies of our aristocracy would but follow, they would find themselves saving at least fifty per cent. on their former milliners' bills. They would, too, at once rob the employers of one great and general excuse for overworking their assistants; an excuse which they consider all-powerful—viz., that their capital is so locked up by the long credit they are obliged to give their customers, that they have to do with as few paid assistants as possible. Of course we all know that mere learners could not be trusted with the more delicate parts, in either branch of the business.—*The Englishwoman's Journal*.

HUGH MILLER'S FIRST INTERVIEW WITH BURNS.—He wore a broad Lowland bonnet, and his plain homely suit of coarse russet seemed to bespeak him a peasant of perhaps the poorest class; but as he emerged from the gloom, and the red light fell full on his countenance, I saw an indescribable something in the expression that in an instant awakened my curiosity. He was rather above the middle size, of a frame the most muscular and compact I have almost ever seen; and there was a blended mixture of elasticity and firmness in his tread, that to one accustomed, as I have been, to estimate the physical capabilities of men, gave evidence of a union of immense personal strength with great activity. My first idea regarding the stranger, and I know not how it should have struck me, was that of a very powerful frame, animated by a double portion of vitality. The red light shone full on his face, and gave a ruddy tinge to the complexion which I afterwards found it wanted, for he was naturally of a darker hue than common; but there was no mistaking the expression of the large flashing eye, the features that seemed so thoroughly cast in the mould of thought, and the broad, full, perpendicular forehead.—*Hugh Miller's Tales and Sketches*.

Births, Marriages, and Deaths.

BIRTHS.

CONDER.—Sept. 23, at Newton Grove, Leeds, the wife of the Rev. Eustace R. Conder, of a son.
BIRD.—Oct. 5, at Dunstable, Beds, Fanny, the wife of Mr. C. J. Bird, Wingfield Foundry, and only child of Rev. J. R. Smith, Congregational minister, of Wyvenhoe, Essex, of a son.
PROST.—Oct. 12, at Canonbury Park, the wife of Mr. Thomas Ward Frost, of a son.

MARRIAGES.

BONIFACE-BARTHOLOMEW.—Sept. 16, at the Congregational Chapel, Hertham, Surrey, by the Rev. A. E. Lord, W. A. Bonifacio, of Winchester, Hants, to Elizabeth, eldest daughter of Mr. J. Bartholomew, Chertsey.
TUCKER-SEARLE.—Sept. 23, at the Independent Chapel, Southmolton, Mr. J. C. Tucker, eldest son of Mr. John Tucker, yeoman, of Ley Farm, Southmolton, to Miss Mary Searle, youngest daughter of Mr. John Searle, yeoman, Nuttall Farm, Roase Ash.
HUTCHINSON-WRIGHT.—Sept. 25, at Albion Chapel, Hull, by the Rev. R. A. Redford, Captain W. P. Hutchinson, to Ellen, eldest daughter of John Wright, Esq., collector of dock dues.
BIRTWISTLE-HOLGATE.—Sept. 29, at Oak-street Congregational Chapel, Accrington, by the Rev. J. Haley, of Stain-

land, Bradshaw, eldest son of John Birtwistle, Esq., of Accrington, to Alice, second daughter of Jas. Holgate, Esq., of Enfield.

GRESTEY-YOUNG.—Sept. 29, at Zion Chapel, Streteford-road, Manchester, by the Rev. J. Gwyther, Charles L., eldest son of Mr. James Greste, of Hulme, Manchester, to Jane Pooley, eldest daughter of the late Wm. Young, Esq., of Stockport.

GOLDSPIK-REDGRAVE.—Oct. 1, at the Congregational Chapel, Lowestoft, by the Rev. Richard Lewis, Mr. Robert Goldspink, to Sophy Redgrave, both of Pakefield, Suffolk.

GALBRAITH-BARON.—Oct. 1, at Park Chapel, Camden-town, by the Rev. J. C. Harrison, Mr. F. W. Galbraith, to Annie, daughter of the late Mr. R. Baron, of Brompton.

CLEMESHA-ROBERTS.—Oct. 5, at the United Methodist Free Church, Grosvenor-street, Chorlton upon Medlock, by the Rev. J. Mann, Mr. William Henry Clemesha, of Hull, to Miss Roberts, daughter of Mr. J. Roberts, of Manchester.

HARDMAN-BRABBIN.—Oct. 5, at the Independent Chapel, Little Lever, by the Rev. E. Pickford, Mr. Thos. Hardman, of Darcy Lever, to Betsey, daughter of the late Mr. James Brabbin, of Little Lever.

STREET-HILL.—Oct. 6, at the Independent Chapel, Winstanwick, by the Rev. J. Paterson, Wm. assisted by the Rev. J. Yeates, the Rev. H. Street, Market Drayton, to Jane, youngest daughter of Mr. John Hill, Sutton-heath. No cards.

SMITHERS-FAULCONBRIDGE.—Oct. 6, at the Independent Chapel, St. Alban's, by the Rev. W. Braden, Sydney James Smithers, to Louisa Blow Faulconbridge, eldest granddaughter of Mr. George Fordham Blow. No cards.

BATTY-GALLOWAY.—Oct. 6, at New Horton-lane Chapel, Bradford, by the Rev. J. R. Campbell, D.D., Mr. Richard Batty, of Drighlington, to Miss Sarah Galloway, of Horton. This being the first marriage in this building, a handsome Bible was presented to the bridal pair.

COOPER-BESWICK.—Oct. 7, at the Congregational Church, Higher Broughton, by the Rev. R. Muncaster, Mr. R. H. Cooper, of Oldham, to Miss E. Beswick, of Manchester.

WARE-LEE.—Oct. 7, at the Independent Chapel, Teignmouth, Mr. Samuel J. Ware, of Rewe, to Charlotte Mortimer Lee, second daughter of the late Thomas Lee, Esq., Gunstone, Crediton.

PALMER-PERKINS.—Oct. 8, at St. Mary's Chapel, by the Rev. G. Gould, Mr. Robert William Palmer, late of Necton, to Emma, youngest daughter of Mr. J. Perkins, merchant, Great Franchise.

WILKINSON-BELLIN.—Oct. 8, at Park Chapel, by the Rev. J. C. Harrison, Mr. Robert Wilkinot Wilkinson, of 93, Charington-street, to Susannah, eldest daughter of Samuel Bellin, Esq., of 49, Camden-street, Camden-town.

COVENTRY-RICHARDS.—Oct. 8, at Park Chapel, Crouchend, Hornsey, by the Rev. J. Corbin, Mr. Cornelius Coventry, of Tottenham, to Caroline, fourth daughter of the late Mr. Samuel Richards, of the same place. No cards.

BARRACLOUGH-ASHWORTH.—Oct. 8, at the United Methodist Free Church, Baillie-street, Rochdale, by the Rev. James Molinoux, Mr. Amos Barraclough, to Mary Jane, daughter of Mr. John Ashworth, author of "Strange Tales from Humble Life," both of Rochdale.

APPLEBY-MAY.—Oct. 9, at the Congregational Chapel, Wyvenhoe, Essex, by the Rev. J. R. Smith, pastor of the church, Mr. Joseph Appleby, farmer, to Miss Mary Ann May, both of Layer de Lahay, Essex.

HERON-DOIG.—Oct. 12, at Salem Chapel, Bradford, by the Rev. J. G. Miall, Mr. Thomas Heron, of Bradford, to Elizabeth, third daughter of the late Mr. Jas. Doig, of Lauriston.

HURLEY-COATON.—Oct. 13, at London-road Chapel, Leicester, by the Rev. R. W. McAll, Mr. Thomas Hurley, of Birmingham, to Miss Mary Coaton, of Leicester.

DEATHS.

THORNTON.—In April last, aged twenty-five, of fever, at the River Shire, Richard Thornton, Esq., of Bradford, whilst on his duties as geologist to the Government expedition for the exploration of Central Africa.

AGUTTER.—Oct. 3, at 52, Bankside, Southwark, Jane, wife of Mr. William Agutter, in her fifty-sixth year.

BONHAM.—Oct. 8, at Paddington, deeply regretted, Sir St. George Bonham, Bart., K.C.B., late Governor of Hong Kong, and her Majesty's Plenipotentiary in China, aged sixty.

PORTER.—Oct. 9, at Pedwell, Somerset, Sarah, wife of Mr. W. Masters Porter, aged forty-two years.

McLAREN.—Oct. 10, at 37, Tuffnell-park-road, Upper Holloway, London, Margaret, the infant daughter of Andrew McLaren, Esq.

GRINLING.—Oct. 10, at St. Leonard's-on-Sea, Emily Sarah, the infant daughter of Mr. James C. Grinling, of 18, St. Bartholomew-road West, Holloway.

BUCKLAND.—Oct. 12, at Portland-place, Reading, Sarah, the wife of Mr. J. M. Buckland, aged seventy-four. Friends are kindly requested to accept this intimation.

BANK OF ENGLAND.

(From Friday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, Oct. 7.

ISSUE DEPARTMENT.

Notes issued ..	£28,820,000	Government Debt	£11,015,100
		Other Securities ..	3,634,900
		Gold Coin & Bullion	14,170,000
	£28,820,000		£28,820,000

BANKING DEPARTMENT.

Proprietors' Capital	£14,553,000	Government Securities	£11,141,227
Reserve	3,736,605	Other Securities ..	22,591,537
Public Deposits ..	9,510,057	Notes	7,051,715
Other Deposits ..	12,893,642	Gold & Silver Coin	685,947
Seven Day and other			
Bills	777,470		
	£41,470,426		£41,470,426

Oct. 8, 1863.

M. MARSHALL, Chief Cashier.

HOLLOWAY'S OINTMENT AND PILLS.—HAPPINESS ROUND THE HEARTH.—With the sore trials, temptations and accidents daily endangering health in large cities, it is most important to have at hand some means of stopping the budding evil, for the longer it is neglected the more widespread is the degeneration. Holloway's medicaments supply this great want; they are inexpensive, purchasable everywhere; can be readily used; are safe even in inexperienced hands, and perfectly reliable as healers and purifiers. Holloway's ointment and pills cure inflammations, abscesses, and ulcerations with a facility hitherto unknown. Holloway's noble remedies will give relief to sufferers from skin diseases of the most revolting characters, for which in bygone days a dangerous mineral was often administered with fatal consequences.

Markets.

CORN EXCHANGE, LONDON, Monday, Oct. 12.

The supply of wheat fresh up from the home counties to this morning's market was small, and it found buyers slowly, at about the rates of this day week. The demand for foreign wheat is quite in retail, at about the quotations of Monday last. Malting barley sells very slowly, and prices are the turn in favour of the buyer. Grinding descriptions bring quite as much money. Beans and peas can both be bought on rather easier terms. We have had a very large arrival of foreign oats during the past week, and under the pressure, prices have given way to the extent of fully 6d per qr. Not-

withstanding this reduction, we have to note a very dull sale, and our buyers restrict their purchases to their immediate requirements.

BREAD.—The prices of wheaten bread in the metropolis are from 7½d to 8d; household ditto, 5½d to 7d.

BUTCHERS' MEAT, ISLINGTON, Monday, Oct. 12.

The supply of foreign beasts and sheep on sale in our market to-day was again extensive. The beasts were in very middling condition, but the quality of the sheep and calves was prime. Some of the Dutch sheep realised 48s each. From our own grazing districts, as well as from Scotland, the receipts of beasts fresh up this morning were moderately extensive as to number, but their general condition was by no means first-rate. Good and prime stock moved off slowly, and the quotations were barely supported. Inferior breeds of beasts were very dull, at a decline in the currencies, compared with this day's night, of 2d per 8lbs, and a clearance was not effected. The top quotation for beef was 5s per 8lbs. The arrivals from Lincolnshire, Leicestershire, and Northamptonshire comprised 2,800 shorthorns, &c.; from other parts of England, 800 various breeds; and from Ireland, 750 oxen and heifers. With sheep we were fairly supplied, and most breeds came to hand in good saleable condition. The mutton trade was in a sluggish state, at barely last week's prices. The best old Downs changed hands at from 5s 2d to 5s 4d per 8lbs. We have to report a dull sale for calves, the supply of which was moderate, at the prices of this day's night, viz., from 3s 4d to 4s 4d per 8lbs. The business doing in pigs was inactive; in prices, however, very little change took place.

Per 8lbs. to sink the Offal.

Inf. coarse beasts	3 2 to 3 6	Prime Southdown	5 2 to 5 4
Second quality	3 8 4 2	Lamb	0 0 0 0
Prime large oxen	4 4 8	Lge. coarse calves	3 4 4 0
Prime Scots, &c.	4 10 5 0	Prime small	4 2 4 4
Coarse inf. sheep	3 6 4 0	Large hogs	3 6 4 0
Second quality	4 2 4 6	Neatm. porkers	4 2 4 6
Pr. coarse woolled	4 8 5 0		

Suckling calves, 12s to 20s. Quarter-old store pigs, 20s to 26s each.

NEWGATE AND LEADENHALL, Monday, Oct. 12.

Fair average supplies of town and country-killed meat are on sale at these markets to-day, and the trade rules heavy, at our quotations.

Per 8lbs by the carcase.

Inferior beef	2 6 to 2 10	Small pork	4 6 to 4 8
Middling ditto	3 0 8 4	Inf. mutton	3 2 3 6
Prime large do.	3 6 3 8	Middling ditto	3 8 4 2
Do. small do.	3 10 4 0	Prime ditto	4 4 4 6
Large pork	3 6 4 2	Veal	3 4 4 2

PRODUCE MARKET, TUESDAY, Oct. 13.

TEA.—Business has been firmer, and good and fine qualities of Congou have fully maintained previous quotations.

SUGAR.—There has been an active inquiry for all descriptions of West India, and good and fine grocery qualities have well supported previous prices. In the refined market there are a few inquiries without change in values.

COFFEE.—The demand in this market for colonial descriptions has been steady, and in some instances quotations have slightly advanced. The stocks on hand, compared with those of the same period of last year, are more extensive.

RICE.—The amount of business done has been to a limited extent, and there is no change to report in values.

PROVISIONS, Monday, Oct. 12.—The arrivals last week from Ireland were 4,787 firkins butter, and 1,575 bales of bacon; and from foreign ports 11,367 casks butter, and 622 bales and 40 boxes of bacon. The sale for Irish butter was limited last week, the mild state of the weather affecting the demand; the high prices paying in the Irish markets, however, caused holders to be stiff, and the sales effected were at full prices. Foreign met a fair demand: The bacon market continued very firm, the supply being still short for the demand, and there is no change in prices.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, Oct. 12.—The supplies of home-grown potatoes on sale at these markets, coastwise and by rail, are seasonably large. Most qualities, however, are in steady request, and fine samples have been disposed of at rather higher prices. The supply is entirely confined to home-grown produce. The quotations are as follows:—Kent and Essex Regents 70s to 90s, flukes 90s to 100s, Shaws 50s to 60s, Rocks 50s to 80s, seedlings 70s to 80s per ton.

WOOL, Monday, Oct. 12.—Since our last report there has been a full average business doing in nearly all kinds of English wool, at very full prices. The supplies on offer are by no means extensive, and the stocks in the hands of the manufacturers are rather limited. There is a slight improvement in the export inquiry; but foreign houses are not disposed to operate largely.

FLAX, HEMP, COIR, &c., Saturday, Oct. 10.—The demand for flax, is by no means active, at late quotations. The amount of business doing in the market for hemp is small, and clean old Russian is worth 42½. Jute moves off less freely, and in some instances a decline has taken place in prices. Coir goods are firm, and late quotations are well supported.

SEEDS, Monday, Oct. 12.—The market for cloverseed continues inactive, and without disposition for business. Some samples of the new foreign red seed have been shown, at moderate rates, but does not attract attention. White cloverseed is neglected. Trefoil does not meet any alteration. New canaryseed is not yet in supply.

OIL, Monday, Oct. 5.—The business passing in linseed oil is but slow, at 43s per cwt on the spot. Rape is in limited request, at 45s for foreign-refined, and 42s per cwt for brown. In other oils only a limited business is doing, and prices rule stationary. French spirits of turpentine are now quoted at 72s per cwt. Refined petroleum is worth from 2s 2d to 2s 3d per gallon.

COALS, Monday, Oct. 12.—Supply of ships here to-day were short, and entirely without best coals. Kellou, 19s 3d.; Harton, 19s.; Coson Hartley, 17s 6d.—Fresh arrivals, 17.

TALLOW, Monday, Oct. 12.—The tallow trade is firmer to-day, and prices have slightly improved. The quotation for new F.Y.C. is 45s per cwt on the spot. Town tallow is selling at 44s per cwt. Rough fat commands 2s 3½d per cwt.

Advertisements.

PIANOFORTES FOR HIRE.

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PEACHEY'S

CITY OF LONDON MANUFACTORY,
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New and Second-hand. Every Description and Price.

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* * New Grand Pianofortes for HIRE, for Concerts, Lectures, &c

TEETH!



TEETH!

MESSRS. GABRIEL'S INVENTION.

OSIEO EIDON (by Her Majesty's Letters Patent), Artificial Teeth, from One Tooth to a complete Set, without pain or extracting Stumps, at half the usual charges, by

MESSRS. GABRIEL,

THE OLD-ESTABLISHED DENTISTS
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27, HARLEY-STREET, CAVENTISH-SQUARE;
34, LUDGATE-HILL, LONDON;
134, DUKE-STREET, LIVERPOOL; and
65, NEW-STREET, BIRMINGHAM.

References to Patients. Gabriel's "Treatise on the Teeth" gratis or free by post. Diploma, 1815. One of the firm is constantly engaged in visiting Invalids (Town and Country) whose health will not permit them to visit the Dentist. No extra fee if within ten miles of either Establishment.

All Letters and Appointments receive prompt attention.

WINE.—Cockburn's Port, 40s.;

Sherries, 18s. to 60s.; and Clarets, 14s. to 80s.

To be obtained Pure and Cheap of

THE IMPERIAL WINE COMPANY,

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